

know this day our Saviour answered, that neither

man, nor Angel can know it. But as in the dayes of

Noe, so likewise shall the coming of the Sonne of man,

be. For as they were in the dayes before the flood,

drinking, and eating, marrying, and giving to ma-

riage, even unto that day in which Noe entered into

the ark, and knew not til the flood came, and tooke

them : so also shall the coming of the Sonne of man

be. Take heede (saith our Lord) watch, and pray,

for you know not when the time is. Watch ye ther-

fore (for you know not when the Lord of the house

cometh, at even, or at midnight, or cocke crowing,

or in the morning) lest coming vpon a sudden, he find

you sleeping. And that which I say to you, I say to all,

watch.]

It is in vaine to

be inquisitive

when the day

of Iudgement

shall be.

But necessarie

for al to watch.

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*Mar.* 13.

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THE SECOND PART OF AN  
**A N K E R**  
**O F C H R I S T I A N**  
**D O C T R I N E.**

WHEREIN, THE MOST PRINCIPAL POINTES  
of Catholique Religion, are proued:

*By the onlie written word of God.*

Not abandoning Diuine, nor Apostolical Traditions; authentical  
Councels; Popes Decrees; Ancient Fathers; nor other ordina-  
rie proofes: but abstracting from them in this Encounter:

For better satisfaction of those, who wil admitte no other  
trial of true Religion, but Scriptures only.

A V C T O R E T. VV. S. T. D. P. A.



Search the Scriptures. Ioan. 5. vers. 39.  
Did the word of God procede from you?  
Came it vnto you only? I. Cor. 14. v. 36.

AT MACKLINE,  
Printed by **HENRY IAHEY, M. DC. XX**  
**PERMISSV SUPERIORVM**

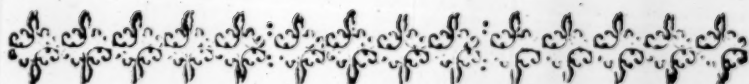
# APPROBATIO.

**E**Go infra-scriptus testor me hunc librum, cui titulus præfigitur (*An Anker of Christian doctrine &c*) legisse, nihilq; in eo Fidei Catholice, vel bonis moribus aduersum reperiisse. Quinimo præcipua Christianæ doctrinæ capita, solis Sacræ Scripturæ testimonijs, validè in eo confirmata inueni: Ut sic importunitati Nouatorum huius sæculi (qui nullam aliam auctoritatem in rebus fidei controuersis discutiendis, præter scriptum Dei verbum admittunt) abundè satisfiat. Quare eundem magna cum vtilitate, tum Catholicorum, tum ipsorum Aduersariorum, prelo mandari posse iudico. In cuius rei fidem, nomen meum subscripsi. Die 20. Octobris. 1619.

MATTHÆVS KELLISONVS, S. Th. Doct. &c.

**I**nfra-scriptus, hunc librum ab Auctore Anglo, nobis familiarissimè cognito, Anglicana lingua scriptum; & ab alio eiusdem nationis etiam viro doctissimo, S. Theol. Doctore, diligenter lectum; nec quicquam rectæ fidei, aut bonis moribus aduersum continere, deprehensum: imò multis modis, legentibus profuturum: Vtriusq; iudicio nixus, dignissimum, qui imprimatur censui. Duaci. Die 21. Octobris. 1619.

BARTHOLOMÆVS PETRVS.  
Sac. Theol. Doct. & Duaci Professor.



To the right welbeloned  
ENGLISH READER.



BECAUSE the First part of this worke, and this Second part, being printed at diuers times, wil hardly perhaps come together, to the same persons handes: I haue thought it meete here to repete the causes, why after so manie excellent Bookes, written in our lan-

*The cause of writing this Treatise.*

guage, for clearing al pointes of Christian Doctrine; this also is written in an other forme, preuing the same by holie Scriptures only. Which thing is here vndertaken (as also the Holie Bible is for the same reason, set forth in English) to geue satisfaction, if it be possible, to those, which either wil admitte no other trial of true Religion; or doe thinke, that we do preferre anie humane auctoritie, before holie Scriptures; or doe imagine, that in them, our Aduersaries haue anie aduantage against vs. For whereas Protestants in the beginning of Quene Elisabeths reigne, were so bold, as to aouch to proue al their new doctrine, and to iustifie their denial of so manie pointes, of the former long established Religion; not only by the holie Scriptures, but also by authentical Councels, and ancient Fathers, of the first six hundred yeares after Christ, as M. John Iuel publicquely proclaimed, at S. Pauls Crosse in London: shortly after, finding by experience that they were not able to maintaine that chalenge, they generally euer since say plainly, that they wil not stand to anie other auctoritie, but only to the written word of God. And holding opinion that the Church can erre, and hath erred, in matter of faith, they endeouour to bring the very Church it self, theirs, and our proper Iudge, to be iudged, as a

*Protestants sometime promised to stand to the iudgement of ancient Fathers.*

*Now they require only Scriptures.*

4.  
*We agree to  
trie by the ho-  
lie Scriptures:  
Which is the  
true Religion.*

*Presupposing  
reasonable con-  
ditions.*

*Why other  
pointes are  
here proued,*

partie. So that by this meanes, al Controuerfies are brought vnto this only question: Who, amongst al pretenders, doe rightly vnderstand the holie Scriptures? Albeit therefore we might iustly require, that Protestants should first proue al their owne doctrine, and disproue ours, by the only Scriptures (because they are parted from vs, and not we from them) yet seeing they doe it not: for the more honour of God, benefite of soules, and particularly for the reduction vnto truth, of whosoever are deceiued, or deluded, with false presumed securitie, we doe condescend to trie the truth, by this special way, to which you, our Aduersaries, doe so often challenge vs. Earnestly beseeching that we may in sober conference, by word, or by writing, without clamorous contention, or vncharitable railing, discusse this most important cause. For the better performing wherof, we trust that you wil agree to these, or some other reasonable conditions. First we require, you wil stil remember, that we doe not grant your exclusion of other proofes to be iust: but we are content to absteine from them, vntil you shal finde it nedeful, to repaire vnto them againe. Secondly, that in the meane while, you be also limited to the same onlie meanes of holie Scriptures. Thirdly, that it may suffice either partie (which wil be as necessarie for you, as for vs) to proue the thing it self, which we beleue, by holie Scripture: though the very wordes, be not there expressed. Fourthly, when in our conference some wordes, or sentences of holie Scripture, may seme hard, or contrarie to other places, that then the more cleare may explaine the more obscure: or the more in number (seeming of like perspicuitie, or obscuritie) may suffice to explicate the fewer. Alwayes considering that euerie word in holie Scripture, is assuredly true, al being indited by the Holie Ghost. These conditions we suppose, al louers of truth, and studious of concord, wil approue for reasonable. In confidence wherof we here proue, not only matters of Controuerfie, but also al principal pointes of Christian Doctrine; because ma-  
nic Con-

nie Controuerſies depend vpon other Articles, not called  
 at this time, into queſtion: becauſe alſo new errors doe  
 dayly riſe, which haue neede to be confuted: and thirdly  
 to ſhew by experience, that old Heretikes drew as plauſi-  
 ble arguments, from the holie Scriptures, for their errors,  
 as anie Sectaries now doe, for their new opinions For  
 better explication ſake, we diuide this whole Treatiſe in-  
 to foure partes. In the firſt part are explained the Arti-  
 cles of the Apoſtles Crede: In this ſecond part, the Seuen  
 holie Sacraments of Chriſt: In the third part, the Tenne  
 Commandments: And in the fourth part, our Lords prayer,  
 With other Prayers, publique and priuate.

which are  
 not in con-  
 trouerſie.

The whole  
 worke is di-  
 uided into  
 foure partes.

**T O G O D B E A L G L O R I E**

**Yours euer in Chriſt Our Lord:**

**T. W. S E M. P R.**

**A 3**

**T H E**





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Confir-

Lex per Moy-  
sen data est.

Gratia & ve-  
ritas per Iesum  
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THE SECOND PART OF  
THE ANKER  
OF CHRISTIAN DOCTRINE:

THE FIRST ARTICLE.

*God giveth his grace to men, not only by invi-  
sible meanes: but also by external signes.*

**L**IKE as it pleased the Diuine Omnipotent Goodnes, so to dispose his creatures, that inferior bodies of this lower world, should receiue certaine natural influence, of the higher celestial planetes, & other starres; & that amongst other corporal liuing thinges, mans temporal life should be sustained by the helpe of diuers elements; as by vse of the ayer, through which we breath; of food, wherewith we are fedde; of clothing, wherewith we are couered; of fire, of water, & of manie other thinges, without which we could not subsist: even so it also hath pleased the same Diuine fountaine of al goodnes, that his seruantes in this transitorie life should receiue supernatural grace, not only by his immediate infusion thereof into their soules, as he first imparted his spiritual giftes, in the state of mans innocencie, but also by instrumental secundarie causes, which his Diuine wisdom hath ordayned as visible signes, of his inuisible operation. Which spiritual vertue, because Protestants denie to be in the holie Sacrifice, Sacraments, or anie other external holie Rites, we shal here through Gods special grace (whereof we now treat) manifestly shew, according to the Catholique doctrine in this behalf: first

As God ordained in nature that one creature receiueth profite by another: so it agreeth to his diuine wisdom, that mā (especially after his fall) should receiue spiritual grace by sensible meanes.

• Artic. I. in general • that God imparteth his manifold spiri-  
tual

What pointes  
of doctrine  
are to be pro-  
ued in this se-  
cond part.

Al as clearly  
proued by the  
Scriptures as  
those Sacra-  
ments, and  
Rites, which  
Protestants  
acknowledge.

Exāples of su-  
pernatural ef-  
fects wrought  
by sensible  
creatures.

The tree of  
life in Para-  
dise.

tual giftes, & graces, by diuers *b* visible meanes; & *b* *Artic. 2.*  
also requireth, & accepteth mans seruice by exter- *3.*  
nal actes, & Ceremonies, & especially by those most *c* *Artic. 4.*  
diuine Mysteries, which Christ our Redemer hath *5. 6. 7.*  
ordained, *d* as sacred instruments & to be admini- *d* *Artic. 8.*  
stred by men, to Gods special honour, & mans spi- *e* *Artic. 9.*  
ritual good. *f* And so we shal procede to proue & *f* *Artic. 10.*  
declare in particular, the seuen holie Sacraments, *11. &c.*  
*g* with the one most dread Sacrifice of the Christian *g* *Artic. 22.*  
Catholique Church. The necessitie, profite, and *23. 24.*

proper effectes of euerie one in their due place, &  
order. And this we shal doe for most part, by the  
expresse written word of God, in cleare & manifest  
termes; the rest also, no lesse assuredly by other ho-  
lie Scriptures: not only according to the vnderstan-  
ding and iugement of the pillar of truth, the only  
known Church for manie ages ( which we doe  
not so much vrge in this present trial ) but also, we  
shal verifie our beleefe herein, by the most apparent  
sense, & conference of other places, against al, that  
our Aduersaries can aliege of the sacred text, to the  
contrarie. And alwayes as directly & inuincibly, as  
they can proue those Rites, Ceremonies, or Sacra-  
ments, which they hold, & confesse for lawful be-  
fore God: & profitable to Christian soules.

2. Touching therefore the first point, it is euident  
in the holie text, that also in the state of mans inno-  
cencie, God gaue such vertue to a special tree in  
paradise, that whosoever should eate of the fruite  
therof, should become immortal, & liue for euer.  
Neither was that tree depriued of the same vertue  
after the fall of man, but lest man by eating thereof,  
after his sinne, should haue liued for euer in this  
world, God remoued him out of Paradise, saying :  
[ lest perhaps he reach forth his hand, & take also of *Gen. 3.*  
the tree of life, & eate, & liue for euer. ] Seing ther- *v. 22.*  
fore man, though he had not sinned, was to receiue  
so gra-

so gracious a gift, as immortalitie, by eating the fruite of a tree, it is not to be marueled, that sinners are in some sorte made subiect to sensible creatures, for recouerie, and increase of grace. In confirmation wherof we haue cleare testimonies in holie Scriptures, of Gods benefites & blessinges bestowed by the vse of sundrie creatures, designed by him for such purposes. So when the children of Israel, had no other water to drinke in the deserte, but that

*Exod. 15.* which was bitter; [ Moyses cried to our Lord (for  
*v. 23. 24.* remedie) & he shewed him a peece of wood, which A peece of  
wood.  
*25.* when he had cast into the waters, they were turned  
into swetenesse ] Againe God did the like to other

*4. Reg. 2.* Prophete [ Eliseus cast into it, & said: Thus saith our Salt.  
*v. 21. 22.* Lord: I haue amended these waters, & death shal  
no more be in them, nor barrennesse. And the wa-  
ters were amended, according to the word of Eli-  
seus, which he spake. ] And as God imparted bene-  
fites by wood, and salt, together with the faith and  
prayers of his Prophetes, so he gaue the like by the  
blessinges of Parents, & Priestes. For according to

*Gen. 9. v.* Noes blessing, & cursing of his children, & their pro- Fathers bles-  
sing.  
*25. 26. 27.* genie, it happened afterwards vnto them diuersly. It  
appereth also to haue bene a general custome with  
the Patriarches, to blesse their children, especially  
before their death, though it be not expressly recor-  
ded of al. For [ Isaac waxing old, called Esau his

*Gen. 27.* elder sonne, & said to him: Thou seest, quoth he,  
*v. 1. 2. 3.* that I am old, and know not the day of my death.  
*4.* Take thine instruments, thy quier & thy bow, &c.  
bring that I may eate, and my soule may blesse thee  
before I dye. ] And when ( by Gods secrete proui-  
dence, for Mysterie sake ) Iacob his younger sonne  
had gotte the principall blessing, Isaac perceiuing it

*v. 33. v.* to be done according to Gods wil [ said: I haue  
*39. Ch. 48.* blessed him, & he shal be blessed ] & finally gaue Esau  
*v. 15. 19.* an other



an other secundarie blessing. The same Patriarch Iacob, blessed the two sonnes of his sonne Ioseph; & that in special manner, crossing his armes, & laying his right hand vpon the younger brother his head, & his left hand vpon the head of the elder, signifying literally that Ephraim the younger of those bretheren should be preferred before Manasses the elder, & mystically signifying (which was likewise signified, by the blessing of Iacob before Esau) that the Gentiles should be preferred before the Iewes, in the Church of Christ: Insinuating also by crossing his armes the special vertue of the Crosse of Christ.

After this, Iacob also prophesied of al his owne *Ch. 49. v.* twelue sonnes, including therein manie great My- *3. 5. &c.* sterics of Christ, & his Church; for as the text repor-

teth, [ He blessed euerie one of them, with their *v. 29.* proper blessings. ] Also Mathathias the zealous god- *1 Mach. 2.* lie [ Highpriest, a litle before his death, after most *v. 49. &* holic instruction, & exhortation to obserue & main- *69.*

Priestes bless-  
ing.

taine the law of God, blessed his fiue sonnes, & was laide to his fathers.] Concerning Priestes blessing of the people God prescribed a sette forme of wordes, with which they should doe it, saying to Moyse:

[ Speake to Aaron and to his sonnes; thus shal you *Num. 6.* blesse the children of Israel, & you shal say to them: *v. 23. 24.* Our Lord blesse thee, & kepe thee: Our Lord shew *25. 26.*

his face to thee; and haue mercie vpon thee: Our Lord turne his countenance vnto thee, & geue thee peace ] Moyse did also blesse Iosue ( when he was *Deut. 34.* ordained to succede him in the temporal gouerne- *v. 9.*

ment) with imposition of his handes, and he therewithal receiued special grace, the spirite of wisdom, as it is recorded in the end of Deuteronomie, by these wordes [ Iosue the sonne of Nun was replenished with the spirite of wisdom, because Moyse did put his handes vpon him. ]

3. Generally in the written law of Moyse, God signified

signified his spiritual benefites, by manie Ceremonial ordinances, & external Rites, which were instituted for three special causes: First to withdraw, & keepe the people from Idolatrie, wherto they were very prone. Secondly to induce them therby to internal vertues: for that by visible things, men enter into conceipts of inuisible. Thirdly to signifie, more excellent, and more effectual Mysteries of the new Testament. So when God had deliuered his tenue moral precepts, he gaue also ceremonial, saying:

External Rites were instituted to keepe the people from Idolatrie To induce them to internal vertues, & to signifie greater Mysteries in the new Testament.

*Exod. 20.* [An Altar of earth you shal make to me, & you shal  
*v. 24.* offer vpon it, your Holo caustes, & Pacifiques, your sheepe, & oxen, in euerie place, where the memorie of my name shal be, I wil come to thee, & wil blesse thee. And if thou make an Altar of stone vnto me, thou shalt not builde it of hewed stones: for if thou lift vp thy knife ouer it, it shal be polluted.] Where it is cleare that the vse of an Altar is to offer Sacrifice thereon, of diuers sortes: as here is mention of two kindes: Holocaustes in which the whole hoste was burned & consumed in the honour of God; & Pacifiques, which were either of thankesgeuing for benefites receiued; or petitorie for obtaining thinges needful. The third kind was Sacrifice for sinnes. Which being duly offered, was an external signe of Gods inuisible grace, remitting sinnes: as

*Leuit. 17.* God himself testifieth saying: [ I haue geuen the  
*v. 11.* bloud to you, that vpon the Altar you may make expiation with it, for your soules, & the bloud may be for an expiation of the soule ] which was the ceremonial reason, why the faithful seruants of God were so strictly prohibited, not to eat anie bloud, for so it foloweth in the next wordes, [ therefore (said our Lord) haue I said to the children of Israel: No soule of you, shal eat bloud; nor of the strangers that seiourne with you ] an other reason was ( as it also foloweth in the sacred text ) because the life of

It was forbid to eat bloud, because it was to be offered in sacrifice.

And to make more hortour of manslaughter

al flesh is in the blood [whereupon I said to the children of Israel: the blood of no flesh shal you eate: 4. 5. because the life of the flesh is in the blood: & whosoever eateth it, shal dye.] Not for anie natural cause as though there were anie il in the blood, or natural power in the Sacrifice, for remission of sinnes, but that it pleased God by these signes to exercise his people in serving him, to eleuate their mindes & cooperate with his grace, & to forsignifie the gracious effects of future Mysteries, which should be instituted by Christ our Sauour. And therefore God strictly forbade, to offer anie other Sacrifice, or in anie other maner, then according to his owne institution.

Only God appointed what should be offered in Sacrifice, and with what Rites.

Though before the written Law there was neither manner, nor maner of Sacrifice prescribed.

[What I command thee (said God to his chosen people) that only doe to the Lord: neither adde anie thing, nor diminish,] & therefore exactly described what things should be offered, of what qualites, in what place, what times, by what persons, to what end, & other circumstances. For example, in a certaine particular Sacrifice for sinne, it was appointed [to take a redde cow, of full age, without blemish, that had not carried yoke, to bring her forth without the campe, there to immolate her in the sight of al; that the Priest dipping his finger in her blood, should sprinkle it, against the doores of the Tabernacle seuen times: that he should burne her in the sight of al, committing as wel her skinne, and the flesh, as the blood, & her dung to the fire: wood also of the Cedar, & hyssope, & scarlet twise died, did the Priest cast into the flame, that wasted the cow.] Al which was necessarie to be done, and then the Priest, with others that assisted, washed their garmets, & bodies. And yet [were they for al that polluted, & vncleane until euen] signifying that not the Sacrifices, & Sacraments of the old Testament, but others of the new, should both signifie remission of sinnes, & as instrumental causes remitte them; but those of the old

Gen. 9. 7.

Deut. 12.

v. 32.

Num. 19.

v. 2. 3. 4.

5. 6.

v. 8. 10.

old law should only signifie, and not worke the effect.

4. Manie other external signes of Gods benefites, were ordained in the Law of Moyfes; In which God, who is, & worketh euerie where, did of his diuine wifdome and goodnes, appropriate certaine workes & effectes vnto special places, times, persons, & with special Rites. So he designed the inner part of the Tabernacle called *Sancta Sanctorū*, for the peculiar place of diuine oracle, where he would be

God designed a special place where he would speake to Moyfes & to other High-priestes.

*Exod. 25.* consulted, & would geue answer. [Thou shalt frame

*v. 10. 17.* an Arke of the wood setim (said God to Moyfes)

*18. 20.* thou shalt make a Propitiatorie of pure gold, wherewith the Arke is to be couered. Two Cherubins also thou shalt make of beaten gold, on both sides of the oracle. Let them couer both sides of the Propitiatorie, spreading their winges, & couering the Oracle.

*Ch. 26. v.* Thou shalt sette the Propitiatorie vpon the Arke of

*34. Ch. 25.* testimonie, in the *Sancta Sanctorum*, thence wil I com-

*v. 22.* mand, & wil speake to thee ouer the Propitiatorie,

& from the middes of the two Cherubins, vvhich shal be vpon the Arke of testimonie, al things which I wil command the children of Israel by

*Num. 7. v.* thee.] Accordingly when the Tabernacle with al

*1. 2. &c.* the appertinences, was made, & erected, in the De-

dicatation therof the Princes of the twelue Tribes offered both ioyntly, and seuerally manie and great

*v. 88. 89.* oblations [before the Altar, when it was annointed.

And when Moyfes entred into the Tabernacle, to consult our Lord, he heard the voice of him, that spake to him, from the Propitiatorie, that was ouer the Arke, betwen the two Cherubs, from whence also Moyfes spake to our Lord.] By vse of the same

holie Arke of couenant, diuers notable exploites were accomplished. To shew that God by his owne hand, not by the power, nor prudence of men, geueth victories, he said to Iosue. [Behold I haue

By vse of the Arke, & by processio God deliuered Iericho to his people.

geuen

geuen into thy handes, Ierecho (a strong fenced citie) & the King therof, & al the valiant men. ] Not by battering & assaulking of the walles] which manner of warre God also prospereth for the benefite of his faithful seruants, but in this special conquest by an extraordinarie meanes. [ Goe round about *Ios. 6. v. 4.* the citie (said our Lord) al you that be men of warre *2. 6.* once a day: so thal you doe six dayes, with the Arke of the couenant, & Iubilee trumpettes. Al the armed hoste went before, the rest of the common *v. 9.* people folowed the Arke, & the trumpettes sounded round about the citie, so did they six dayes euerie day once, but the seuenth day, seuen times. At last al *v. 15. 16.* making a great shoote, the walles fel downe, & they entred in, euerie man going vp by the place that was ouer against him, & killing the inhabitants possessed *20.* the citie. ] And so proceeding conquered the land of Chanaam. In distresses like vville [the Arke was *1. Reg. 4.* their singular conforth, terrour to the Philistins, & *v. 3. 5.* other enemies, destruction to Dagon the Idol. For *Ch 5. v. 3.* irreuerent vsage therof, both the Infidel nations, & *2. Reg. 6.* careles Bethsamites, were sore plagued. Oza for *v. 7. 11.* rashly touching it, was sudainly slaine. For their religious respect vnto it [ our Lord blessed Obede- *Leuit. 8.* dom, & al his house ] Priestes, Kinges, & sometimes *v. 12. 30.* Prophetes were annointed with holie oyle, and so *1. Reg. 10.* enabled to their seueral functions. [ A Serappical *v. 1. Ch.* Angel, taking a hote cole from the Altar, touched *16. v. 13.* therwith the lippes of Isaia the Prophete, and his *3. Reg. 19.* iniquitie was taken away, & his sinne cleansed. ] The *v. 15. 16.* Prophete Ieremie was commanded to vse a certaine *Isa. 6. v. 7.* linnen girdle for a while, then to hide it in a hole *Iere. 13. v.* of the rocke in Euphrates, afterwards to take it vp, *1. 4. 6. 7.* when it was rotten, to signifie therby that the peo- *10. 11. Ch.* ple vvhich vvas fast ioyned to God, should become *19. v. 1.* vnprofitable, & fitte for no vse, til God should recal *Ch. 27. v. 2* them againe. By an earthen bottel broken in peeces *Ch. 43. v. 9* he pro- *Ch. 24. v. 1.*

The Arke was  
a comforth to  
the faithful:  
& a terrour to  
Infidels.

Religious re-  
spect vnto it  
was rewarded

Vse of holie  
oyles, and a  
hote cole.

Ieremie pro-  
phicied by  
signes.

he prophesied their captiuitie. The same he also prophesied by bādes, & chaines; & by stones, hidden in a wal. By good & bad figges he foresheued what should befall, to the penitent and impenitent. At an other time, & to an other Prophete, God reuealed in a vision, that true penitentes being marked in their foreheades with the letter T. (Tau) which is formed like a Crosse, shal be saued from the destruction, wherein al other perish, that are not so signed: which vision perteyned especiaily to the new testament. Where God also requireth visible signes, as is cleare in the examples folowing.

The signe of the Crosse.

Ezech. 9.  
v. 4. 6.

5. S. Iohn, Christs Precursor, together with his preaching of penance, did also baptize in water,

S. Iohn Baptized in water

Mat. 3. v.  
1. 2. 11.

forshewing that Christ, being now come into this world, would wash away sinnes, by Baptisme in water, & the Holie Ghost. Christ also commanded his Disciples to preach, that the kingdome of God is

The Apostles annointed the sicke, and so cured them.

Mat. 6. v.  
12. 13.

at hand. [ And going forth (saith S. Marke) they preached, that they should doe penance, & they cast out manie diuels: and annointed with oyle manie sicke, and healed them. ] Which annoiling of the sicke was not without warrant, as appeareth by the effect, for therby they healed those that were sicke.

And our Lord himself both approued, the deuout vse of external signes: & vsed the like in manie cures, & other actions. He imparted health to a deuout

Other approued external Rites.

Mat. 9. v.  
20. 22.

[ woman that touched the hemme of his garments. ] He tooke one that was deafe & dumme, from the

Mat. 7. v.  
32. 33.

multitude apart, put his fingers into hss eares, and spitting touched his tongue, & looking vp into heauen, he groned, and said to him: Ephphela. which is, Be thou opened. And immediatly his eares were opened, & the sitting of his tongue was loosed, and he spake right. ] They brought an other to him that

Mat. 8. v.  
22. 23. 24.

was blinde [ desiring that he would touch him. And taking the hand of the blinde, he led him forth



out of the towne : & spitting into his eyes, imposing his handes, he asked him, if he saw anie thing? And looking vp he said : I see men as it were trees walking. After that againe, he imposed his handes vpon his eyes, & he began to see, & was restored, so that he saw al things clearly.] So he that could doe al things, vvith a vvord, yea vvith a thought, vvould for our instruction vse external meanes, sometimes moe, sometimes fewer, sometimes more significant, sometimes lesse, yea sometimes such as might seme to mans iudgement rather hurtful, then healthful. As when he gaue sight to one that was borne blinde, [ he spitte on the ground, & made clay (or mortar) *Ioan. 6. v.* of the spittle, & spred the clay vpon his eyes, & said *6. 7.* to him : Goe, wash in the poole of *Siloe* : which is interpreted, *Sent.* He went therefore, & vvashed; & he came seeing] Our Lord [ imposed his handes *Luc. 13.* vpon a woman, that was crooked, neither could *v. 13.* she looke vpward atal, & forthwith she was made straight, and glorified God.] Such examples, not only of the power of Christs handes, but also of his seruants, by vse of other creatures, are innumerable. [ Whosoever, entred first into the pond of Probatica, after the stirring of the water by an Angel, was *Ioan. 5.* made whole, of whatsoever infirmitie he was holden. *v. 4.* ] S. Petres shadow cured infirmities. And S. Pauls hand cherchefe, being laid vpon the sicke, cured *Act. 5. v.* them. So God maketh his visible creatures, as wel *15. Ch. 14.* naturally, as supernaturally to serue men by his *1. 12.* owne power and ordinance, vvich otherwise they could not doe.

Power geuen  
to creatures  
to worke su-  
pernatural  
effectes.

*Men doe rightly serue God, both by internal, & external sensible meanes.*

## ARTICLE. 2.

**B**Eing sufficiently shewed that God in bestowing benefites on men, vseth oftentimes other creatures, & external signes, as his Instruments; it followeth consequently to be in like maner declared, that men are bound to acknowledge their grateful acceptance thereof, to render thanks, & to exhibite their seruice to his soueraine Diuine Maiestie, both by sincere deuotion of the hart, & by extecnal actes & signes, conformable to humane nature, consisting of a spiritual soule, & terrestrial bodie.

God is honored by external signes.

2. So holie Abel sincerely [ offered giftes to God, of the first begotten of his flocke, & of their fatte: & our Lord had respect to Abel, & to his giftes. ] And albeit Cain of peruerse minde offered not the first fruits of the earth, but of the worse sorte, yet by this external act, he acknowledged, that oblation was due to God, the Supreme Dominatour, & it had bene acceptable, if it had bene rightly sorted of the best fruites. [ Enos did inuocate the name of our Lord ] doubtles by vocal prayer, & external Rites. [ Noe built an Altar to our Lord, & taking of al catle, and fowles that were cleane, offered Holocaustes vpon the Altar, and our Lord smelled a swete sanour ]
- Ch. 8. v. Abraham erected Altars in sundrie places, whersoever he pitched his tentes. [ He planted an especial groue in Bersabee, & called thereupon the name of our Lord God eternal. ] He obserued the Ceremonies of our Lord, not only moral commandments, & lawes, but also Ceremonial Rites. [ Iacob arising in the morning ( after that he had seene the ladder, which reached from the earth to heauen ) tooke the stone, which he had laid vnder his head, and

Sacrifice so grateful to God.

Oyle poured  
on the Altar.

Moyſes put of  
his ſhoes in a  
holie place.

Lifted vp his  
handes in  
prayer.

Great & pre-  
cious giſtes  
beſtowed in  
making the  
Tabernacle, &  
things per-  
taining ther  
to.

erected it for a title, pouring oyle vpon the toppe: & he called the name of the Citie *Beſhel* (that is, the house of God) which before was called *Luza*.] *Exod. 3. v.*  
Moyſes ſeing the buſh on fire, not burnt; and going 4. 5. nener to view it, was commanded to looſe of his ſhoes, from his ſeete [for the place (ſaid our Lord vnto him) wherein thou ſtandeſt, is holie ground.] *Ch. 15. v.*  
The ſame Moyſes, with al the childre of Iſrael, after their paſſage through the red ſea [ſang a Canticke 1. 20. to our Lord: & Marie (his ſiſter) a Prophetiſſe tooke a timbrel in her hand, & al the women went forth after her, with timbrels, & dances. To whom ſhe 21. begane the ſong, ſaying: Let vs ſing to our Lord, for 1. 1. & 6. he is gloriously magnified, the horſe, & the rider he hath caſt into the ſea.] Whileſt Iſue fought againſt Amelech, Moyſes praying [lifted vp his handes, & *Ch. 17. v.* Iſue with his armie ouercame: but if he did let 11. them downe a litle, Amelech ouercame. And the handes of Moyſes were heauie: therfore they tooke 12. a ſtone, & put vnder him, wherupon he ſate. And Aaron & Hur ſtayed vp his handes on both ſides. And it came to paſſe, that his handes were not wearie vntil ſunne ſette. And Iſue put Amelech to flight 13. & his people, by the edge of the ſword.] So effectual was the ceremonie of liſting vp of Moyſes his handes, that otherwiſe his prayer auailed not againſt their eminie in the battle.  
3. Likewiſe it was to the ſingular honour of God, *Ch. 25. v.* that the Princes & people of Iſrael, offered ſo great 2. 3. & 6. ſtore of gold, ſiluer, & precious giſtes, to the making and furniſhing of the Tabernacle, with al thinges therto belonging: which were excellent & coſtlye. For manie thinges were of pure gold, others of ſil- *Ch. 28. v.* uer, purple cloth, ſcarlete, hyacinth, precious ſtones 9. 17. 18. of ſundrie kindes. Which oblations were offered in *Ch. 35. v.* ſuch abundance, that the ouerſeers of the worke & 5. 6. & 6. the artificers, were coſtrained to tel Moyſes, that the people

Ch. 36. v. 6. 7. people offered more then was necessarie. Whereupon [ he commanded proclamation to be made, by the criers voice, saying: Let neither man nor woman offer anie more, in the worke of the Sanctuarie. And so they ceased from offering giftes: because the thinges that were offered, did suffice, & were ouer much.]

Ch. 39. v. 29. 30. 4. Amongst the rest of the Highpriests ornaments, one was called [ The plate of sacred veneration, made of most pure gold, wherein was written, with the worke of a lapidarie: *The Holie of our Lord.* And was tied to his Miter, with a lace of hyacinth, as our Lord had commanded Moyse.] Other ornaments

Ornaments of the Highpriest were most precious. The plate of sacred veneration.

Ch. 28. v. 9. 10. were the Ephod, & Rationale. [ In the Ephod were two Onyx stones, in which were engrauen the names of the children of Israel, six names in one stone, & the other six in the other: according to the order of their natiuitie. After the worke of a grauer, and the grauing of a lapidarie, thou shalt graue them with the names of the children of Israel, sette in gold, & compassed about: & thou shalt put them on both sides of the Ephod, a memorial for the childre of Israel. And Aaron shal beare their names before the Lord vpon both shoulders, for a remembrance. Thou shalt make also hookes of gold, & two litle cheynes of most pure gold, lincked one to an other, which thou shalt put into the hookes.] In the Rationale (which the Highpriest caried on his breast, lincked to the Ephod with golden cheynes aboue, & with hyacinth lace beneath) were sette [four rewes

The Ephod.

v. 17. 18. of precious stones: In the first were the sardius, the topazius & the emeraud: in the second the carbuncle, the sapphire, & the Iasper: In the third a ligurius an achates, & an amethyst: In the fourth a chrysolith an onyx, and a beryllus. Al sette in gold by their rewes. And in them likewise were grauen the twelue names of the sonnes of Israel, in cuerie stone

The Rationale

The tunike  
with pome-  
granetes, &  
belles.

A linnen gar-  
ment, a filke  
gyrdle, mirre,  
& plate of  
veneration.

Particular pla-  
ces designed  
for diuine  
seruice.

Silo.

one name, according to the twelue Tribes.] An other Priestlie ornament was a Tunike, made of hyacinth; at the edge wherof beneth, were hung the formes of pomegranetes, & litle belles of gold round about: so interposed, that there was a bel of gold, & a pomegranete, & agane a bel & a pomegranete. And so the sound of the belles was heard, when the Highpriest went into the Sanctuarie, & came forth. The Highpriest had also a strait linnen garment, next to his ordinarie apparel, vnder the Tunike, then a girdle of filke, a mitre on his head, & the plate of sacred veneration tyed therunto, which hang downe ouer his forehead. Al very precious to the more honour of God: and withal signifying mystically the like ornaments to be vsed in the Church of Christ. And both then, & now morally signifying the vertues, which are especially required in Bishoppes, & other spiritual Pastors. As puritie of life, sincere intention, discretion, contemplation of God, & of diuine Mysteries, supportation of the peoples infirmities, sollicitude of their spiritual good, sound doctrine, the studie of vnion, & alwayes ex-  
amplar life.

5. It pleased God also to choosse particular places, where he would be more solemnely inuocated, & more especially honored: & the faithful people were accordingly commanded to resorte therunto, by these expresse wordes of the law: [To the place, which the Lord your God hath chosen of al your tribes, to put his name there, & to dwel in it, shal you come: & shal offer in that place, your holocaustes, and victimes, the tithes, and first frutes of your handes, & your voves, & donaries, the first borne of your oxen, & sheepe.] The first solemn designed place, after the peoples entrance into the land of Chanaan, was the citie of Silo, as appeareth in the booke of Iosue, where it is recorded, that [al the children

v. 31.  
v. 39. Ch.  
39. v. 2.  
ad 31.  
See S. Thoma-  
mas. p. 1.  
q. 100.  
S. Ierome  
de vestitu.  
Sacerdotu.  
10. 3.  
Deut. 12.  
v. 5. 6.  
Ios. 18. v. 1

children of Israel were assembled in Silo, & there they pitched the Tabernacle of the testimonie. ] From which time therfore Silo was the proper chosen place of Sacrifice, and other solemne Rites. And there the Sanctuarie remained, til the time of Heli the Highpriest, and Samuel the Prophete ( the space of three hundred & fiftie yeares ) as is euident in the first booke of Kinges, where it is written, that when the Philistims had preuailed in battle

1. Reg. 4. against the Israelites [ The Ancients of Israel said :  
v. 3. Let vs fetch vnto vs, the Arke of the couenant of  
1. Reg. 7. our Lord from Silo. ] Afterwards the Sanctuarie  
v. 5. 6. remained some while in Masphath, where Samuel *Masphath.*

v. 10. 11. them, and offered Sacrifice; where the people also fasted, and confessed their sinnes, and had victorie

2. Reg. 6. against the Philistines. Finally [ the Arke of our  
v. 12. 14. Lord, & the whole Sanctuarie, was with great so- *Mount Sion,*  
lemnitie brought into Ierusalem, King Dauid, *in Ierusalem.*  
amongst other deuoutest persons, dancing before it;  
& so it was placed in the middes of the Tabernacle  
in mount Sion. ] Where the Temple was shortly

*Gen. 23. v.* after built by Salomon. The onlie ordinarie place

4. *Ch. 49.* of Sacrifice during the rest of the Old Testament.

v. 29. *Ch.* There were moreouer manie Synagogues in sundrie *Manie Syna-  
gogues in sun-  
drie places.*

50. v. 24. places, whither the people assembled together to  
*Ios. 24. v.* pray, & to heare the word of God. Sichem was one  
32. special holie place, by occasion of the burial of  
principal Patriarches: where the famous sepulchre  
of Ioseph, remained venerable, not only to the Ie-  
wes, but also to Christians. By reasen also of Gods  
special benefites & apparitions of Angels, places be-

*Exo. 3. v.* came holie, and required external reuerence: for

5. *Ios. 5. v.* which cause [ Moyles & Iosue were commanded  
36, tot put of their shoes. ]

6. In Like manner special times were sanctified,  
& solemnly obserued to Gods more honour: first  
of al



Special times  
sanctified and  
made feastes  
by the Law of  
Moyſes.

of al the Sabbath, or ſeuenth day of the weke, was kept holie, from the beginning of the world, til Chriſt, who being Lord of the Sabbath, hath now taken it away: & made Sunday holie, which is therefore called our Lords day. In the Law of Moyſes *Gen. 2. v. 3. Exo. 20. v. 8. 9.* were alſo obſerued the feaſtes of *Neomenia*, the firſt *Leuit. 23. v. 3. 12.* of euerie moneth: the Phaſe or Paſch, the fiſteenth day of the firſt moneth in the ſpring: alſo other ſix dayes folowing were obſerued, with oblation of ſpecial Sacrifices: the firſt & ſeuenth with reſt from ſeruite workes: & al the ſeuen with abſtinence from leauen bread, eating only Azimes, or ſwete bread. *Nu. 28. v. 9. 11. 16.* The fourth ordinarie feaſt was Pentecoſte, ſeuen weekes after Paſch. The fiſth was the feaſt of Trum- *Ch. 29. v. 1. 7. 12.* petts. The ſixt the feaſt of Tabernacles. The ſeuenth the feaſt of Aſſemblic. And the eight was the feaſt of Expiation, with ſtrict faſt from euening to eue- *Eſt. 16. v. 22.* ning. To which [Mardocheus added an other feaſt, in memorie of the whole peoples deliuerie from danger of viter deſtruction.] By the good meanes of *1. Mach. 4. v. 56.* Quene Eſter. Likeniſe [Iudas Machabeus inſtituted another feaſt of the Dedication of a new Altar] after the perſecution of Antiochus. *2. Mach. 10. v. 8. 10. 10. v. 22.*

Two others  
added vpon  
ſpecial occa-  
ſions.

Great coſtes  
in making &  
furniſhing of  
the Temple,

7. As there were great coſtes beſtovvved in making, & adorning the Tabernacle, with al thinges therto apperteyning: ſo was there much more employed in making the Temple, & in prouiſion for Diuine Seruice, to be performed therein. King Dauid being moſt deſirous, but for Myſterie ſake, not ſuffered to build that glorious houſe to God, neuertheles prepared al thinges neceſſarie, for the building therof. Prouiding alſo perpetual maintenance, for a great multitude of Prieſtes, Levites, Muſitians, & of other men to ſerue in & about the Temple. Alſo for muſical Inſtruments of diuers ſortes, & for whatſoeuer might be requiſire for grèateſt ſolemnitie. And before his death gaue charge to Salomon his ſonne, & other

- other principal men, that al should be accordingly  
 1. PAR. 22. accomplished: saying in presence of them al: [ Sa-  
 7. 5. lomom my sonne is yet a litle childe, & delicate, &  
 the house which I would haue to be builded to our  
 Lord, must be such, as may be renowned in al coun-  
 7. 6. tries. I therefore wil prepare him necessities, & al  
 7. the expenses. And he called Salomon his sonne, &  
 8. said to him: My sonne it was my wil to haue built  
 a house to the name of our Lord my God. But the  
 word of our Lord was made to me saying: Thou  
 hast shed much blood, & fought very manie battles,  
 thou canst not build a house to my name, so much  
 blood being shed before me. The sonne which shal  
 be borne to thee, shal be a most quiet man. For I wil  
 9. make him rest from al his enemies round about: &  
 for this cause he shal be called *Peaceable*. He shal build  
 10. a house to my name. Now therefore my sonne. Our  
 11. Lord be with thee, & doe thou prosper, & build the  
 house to our Lord thy God, as he hath spoken of  
 thee. Behold I in my pouertie haue prepared the  
 14. charges, of the house of our Lord: of gold an hun-  
 dred thousand talents: & of siluer, a thousand thou-  
 sand talents: but of brasfe, and of yron, there is no  
 weight, for the number is surpassed with the great-  
 nes: timber, and stones, I haue prepared to al the  
 15. charges. Thou hast also very manie Artificers:  
 Hewers of stones, & Masons, & Carpenters, & of al  
 16. occupations most skilful, to make worke in gold, &  
 siluer, & brasfe, & yron, wherof there is no number.  
 Rise therefore & doe it, & our Lord wil be with thee.  
 17. Dauid also commanded al the Princes of Israel, that  
 18. they should helpe Salomon his sonne. You see (quoth  
 he) that our Lord your God is with you, and hath  
 geuen you rest round about; and hath deliuered al  
 your enemies into your handes: & the land is sub-  
 19. dued before our Lord, & before his people. Geue  
 therefore your hart, & your soules to serue our Lord

Multitudes of  
Priestes, Le-  
uites, Musi-  
tians, & musi-  
cal Instrumēt  
for Diuine  
Service in the  
Temple.

your God: & arise, and build a Sanctuarie to our Lord God. That the Arke of the couenant of our Lord, & the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.] Thus farre holie King Dauid his most godlie oration to his sonne, and the Princes of his Kingdom. Touching the renowned Temple, which was to be builded, for the seruice of God. To the same purpose for the deuout performance of diuine Seruice, with al possible solemnitie, he also ordayned meanes, for foure & twintie whole families of Priestes, to doe Priestlie functions; also for an other great multitude of Leuites, to serue in seueral offices: and for foure and twentie companies of Musicians, in euerie companie twelue: in al two hundred eightie eight, to sing, & play on diuers sortes of Instrumēt: as Psalter, Harpe, Timbrel, Nable, Cymbal, Organ, Pipe, Vial, Symphonie, Shalme, & Trumpete. Moreouer he prouided for trefurers, watchmen, & porters of the Temple, in ful numbers to discharge euerie office.

1. Par. 24.

v. 4. 5.

Ch. 25.

Ch. 26.

The Booke of  
Psalmes com-  
posed for  
Gods daylie  
seruice in the  
Temple, and  
Synagoges,  
& especially  
in the Church  
of Christ.

8. And aboue al other prouisions, this admirable deuout King, & excellent Prophete, being singularly inspired by the Holie Ghost, composed the Diuine Psalmodie, of an hundred and fiserie Psalmes, conteyning the Summarie of al Diuine Scriptures: with very manie particular praises of God, to be sounge, not only in the Temple, & Synagoges of the Iewes, but also much more in Christian Temples & Churches. In which holie Booke therfore this Royal Psalmist often inuitheth, & earnestly exhorteth, as wel Gods people of the old Testament, as also more especially al faithful Christians, to sing and declare Gods most high praises: prophecying withal, that so it should be duly performed, in the Church of Christ. As these cleare textes amongst others, doe abundantly testifie. [ Reioyce ye iust (saith he to al

Gods

- Pfal.* 32. Godstrue seruantes) in our Lord; praising becometh the righteous. Confesse to our Lord *on the Harpe*, *on the Psalter* of tenne stringes, sing to him. Sing ye to him a new song: sing wel to him *in iubilacion*. Because the word of our Lord is right: & al his workes are in faith (performing al his promises)
- Pfal.* 46. Al ye nations *clappe handes*, *make iubilacion* to God in the voice of exultation. Because our Lord is high, terrible, a great King ouer al the earth. *Make ye iubilacion* to God, al the earth: say a Psalme to his name, geue glorie to his praise. Before him shal the *Aethiopians* *fal downe*, & his enimies shal *licke the earth*.
- Pf.* 71. v. The Kinges of Tharsis and the Ilandes shal offer presentes, the Kinges of the Arabians, & of Saba shal bring *giftes*. Reioice to God our helper: *Make iubilacion* to the God of Iacob. Take ye *Psalme*, & geue *Timbrel*: pleasant *Psalter* with the *Harpe*. Sound ye with Trumpe in the *New moone*, in the notable daye of your solemnitie. In the Instrument of tenne stringes, in *Psalter*, with Canticle on the *Harpe*. Come let vs reioice to our Lord, let vs *make iubilacion* to God our Sauour. Let vs preuent his face in confession (of praise) in *Psalmes*: let vs *make iubilacion* to him. *Make ye iubilacion* to God al the earth. Chaunt, & reioice, & sing. Come let vs adore, & *fal downe*, & weepe before our Lord that made vs. *Make ye iubilacion* to God al the earth: chaunt, and reioice, and sing. Sing to our Lord on *Harpe*: on *Harpe* & voice of *Psalme*. On long *drowne trumpets*, & voice of *cornete of herne*. *Make iubilacion*, in the sight of the King, our lord, Exalt ye the Lord our God, & *adore his foote stooles*, because it is *holie*. We wil entre into his Tabernacle: we wil adore in the place, where his feete stood. In the nightes lift vp your handes vnto the *holie places*: I wil adore toward the *holie Temple*. Let my prayer be directed as *incense*: in thy sight: the eleuation of my handes, as euening sacrifice. I haue stretched forth my handes to thee.

King Dauid's frequent inuocation. & most godlie example, to prayse God by al possible meanes.

In the *Psalter of tenne stringes*, I wil sing to thee. Let the *Psal.* 143. children of Sion praise his name in the quire: on *v. 9.* *Timbrel*, & *Psalin* let them sing to him. Praise ye our *Psal.* 149. Lord in the sound of *Trumpe*, praise ye him on *v. 3.* *Psalter*, & harpe; praise ye him on *Timbrel* & quire: *Psal.* 150. praise ye him on stringes, & *Organ*. Praise ye him on *v. 3. 4. 5.* wel sounding *Cymbals*: praise ye him on *Cymbals* of 6.

*Inbilation*. Let euerie spirite praise our Lord. *Alleluia*,] In al which inuitation, & feruent desire to praise God, you see the Royal Prophete doubted not, but that God is much honoured, & praised by singing, by vse of Musickall Instruments, & other external signes; by stretching forth, and by lifting vp handes, towards holie places, towards the place, where the Temple was afterwards to be built: by falling downe prostrate: by weeping; by kissing or licking the earth; by offering giftes, by adoring Gods foote stooles, & steppes of his feete; by saying, or singing

*Alleluia*, doth not only signifie *Praise* ye our Lord; but Praise our Lord by al possible meanes internal & external.

*Alleluia*; That is, by honouring God, with spirite, hart, voice, gesture, instruments, & in al other possible maner. And that al this pertaineth to Christians, no lesse, but in deede more, then it did to the Iewes, manie of the textes here recited doe plainly couince expressely shewing that this holie Prophete, directed his exhortation, to al peoples, al nations, al generatiōs, of al future times, to the end of this world. Likewise the notorious great solemnitie, with the *3. Reg. 8.* multitude of hostes or victimes: two and twentie *v. 1. 2. 10.* thousand oxen, an hundred and twentie thousand *15. 22.* sheepe, & other thinges sacrificid in the Dedication *63.* of the Temple, when it was built by King Salomon, & the holie Arke, and Propiciatorie were brought into it. Al which, as also King Salomons long and *v. 65.* deuout prayer, with the Priestes, Leuites, & people, & al other religious Actes, doe clearly testifie that God is rightly honoured by such visible thinges, & withal doe instruct Christians, how to imitate the same,

The great solemnitie and multitude of victimes vsed in Dedication of the Temple.

same: & condemne those of grosse error, which imagine that Gods honour in spirite, & veritie, is diminished by honoring him also in such maner, as this holie Prophete exhorteth.

9. In like maner other Prophetes signifie, that God is honored by such external meanes. Isaías so assuredly supposed this kinde of diuine worshipec to be good, that he expostulated with carnal carelesse people, vsing musical instruments for their owne delectation, and not to the honour of God, saying:

Other prophetes also commend the vse of musical instruments in Diuine Service.

Isa. 5. 7.  
12.

[ Harpe, & Vial, & Timbrel, & Shalme, & Wine, in your feastes: and the worke of our Lord you regard not, nor consider the workes of his handes: ] shewing that these instruments vainely vsed, in drunken feastes, haue a religious vse in Gods seruice. God also saith by his Prophete Ieremie, [ I wil build thee againe, & thou shalt be builded, ô virgin Israel: thou shalt yet be adorned with thy timbrels, & shalt goe forth in the quire of them that play. ] But we come now to the time of Christs appearing, and conuersing in this world.

Iere. 31.  
7. 4.

10. The very same night, in which our Lord was borne, [ the Shepherdes nere to Bethlem, came with speede to see the Infant: & when they had found him, returned glorifying & praising God, in al thinges, that they had heard, & sene, as it was said to them by an Angel. ] The three Sages (commonly called Kings) held it for a religious act, and for such an one, the Euangelist hath written it in the holie Gospel, that [ they came a long voyage, with great speede, to visite, and adore the new borne child, in the land of Iurie. ] Which homage they exhibited, both with internal deuotion, & external declaration therof. For when they found the childe [ they falling downe adored him: & opening their treasures, offered to him (mystical) giftes, gold, frankencense, and myrrh. ] When our Lord was pre-

In the new Testamēt God is also honored by external signes, & Rites.

The Shepherdes visited Christ in the manger. The Sages came to Iernsalem, and to Bethleem, to adore Christ.

Luc. 2. 7.  
8. 16. 20.

Mat. 2. 7.  
1. 11.

7. 12.



Simeon tooke  
Christ into  
his armes:

Others sought  
to see him:  
to touch his  
garment.

To wash, and  
kisse his feete.

To bestow  
coit on him.

Clothes, and  
boughes spread  
in his way.  
Procession  
with palmes  
in their handes.

sented in the Temple, the fourth day from his birth, holie old Simeon [*tooke him into his armes*, and *Luc. 2. v.* blessed God] with a diuine Canticle. In the pro-28, gresse of the Euangelical historie, manie examples are recited, of sincere faith & deuotion, declared by external factes, of such as sought to see our Lord Iesus: some to touch him, or his garment; others to aproch so nere as they could vnto him. [*Zacheus Luc. 19.* did climbe into a tree to see him. A woman which *v. 4.* had bene twelue yeares troubled, with an issue of bloud, comming behind him, touched the hemme *Mat. 15.* of his garment. For she said within her self: If I *v. 20. 21.* shal touch only his garment, I shal be safe: and she *22.* became whole, from that houre.] Marie Magdalen declared her penitent hart: & did frute worthie of penance, [by falling downe at Christs feete; by washing them with teares; by wiping them with *Luc. 7. v.* the heares of her head; by kissing them; & by anoin-38 44- ting them with ointment.] Againe she shewed her *Mar. 26.* singular deuotion, [bringing a box of precious oint-*v. 7. 8. 9.* ment, & powring it vpon his head, as he sate at the *13.* table.] For which [some hauing indignatiō against *Mar. 14.* her, said: wherto is this wast? this might haue bene *v. 3. 4. 5.* sold, for more then three hundred pence, & geuen to the poore: and they murmured against her. But Iesus knowing it, said to them: Why doe you molest this woman? for she hath wrought a good worke vpon me. Amen I say to you, whersoener this Gos- *v. 9.* pel shal be preached, in the whole world, this also which she hath done, shal be reported for a memorie of her.] A litle before this, when our Lord came riding into Ierusalem [His Disciples, & the people. *Mat. 21.* spread their garments in the way: & other did cutte *v. 8. 9.* boughes from the trees, & strowed them in the way: *Mar. 11.* & a great multitude toke the boughes of palmes, and *v. 8. 9.* went forth to meete him: & the multitude that went *Luc. 19.* before, & that folowed, cried, saying: Hosanna to *v. 36.*

the

10. 12. v. the sonne of Dauid, blessed is he that cometh in the  
 12. 13. name of our Lord, the King of Israel, Hosannain  
 Mat. 27. the highest.] When our Lord was dead on the  
 v. 57. Crosse [Ioseph of Arimathea a noble Senatour, & Honorably  
 Ioa. 19. v. Nicodemus a Prince of the Pharisees, bringing a buried.  
 38. 39. mixture of Myrrh & aloes, about an hundred poun-  
 40. 41. des, tooke downe the bodie of Iesus, and bond it in

finne linnen clothes, with the spices: & so laid it in  
 a new moniment, hewed in a rocke, wherin none  
 had yet bene buried. Then also Marie Magdalen, &

Mar. 16. Marie of Iames, & Salome, brought spices, that com-  
 v. 1. Luc. ming, after the Sabbath were past, they might an-  
 2. v. 56. noint the bodie of Iesus. For on the Sabbath they

Ch. 24. v. rested according to the commandment of the Law.  
 1. And in the first of the Sabbath (on Sunday) very  
 early they came to the moniment, carying the spices,  
 which they had prepared.] Al which, and the rest  
 tended greatly to the seruice of Christ our Lord.

II. Neither only the external actes, of deuotion Christs Disci-  
 done to Christ himself, but thinges done to his holie ples were re-  
 & glorious seruantes, redound likewise to the ho- spected with  
 nour of God. The primitiue Christians, which were great reue-  
 first conuerted, so respected the Apostles, that when rence.

they brought the price of their landes, & possessions,  
 to the Apostles (to serue in common, as euerie one  
 had neede) they deliuered not the same, as vulgar  
 almes into their handes, but as gooddes dedicated

Art. 2. v. to God, with al humble and reuerent maner [Laid  
 44. 45. it downe at the Apostles feete] as S. Luke diligently ex-

Ch. 4. v. 35 presseth, in his sacred historie. And in publique as-

37. Ch. 5. semblies, al others so reuerenced the Apostles, that  
 v. 13. none [of the rest (saith the same S. Luke) durst ioyn

themselues vnto them: but the people magnified  
 them.] And although it was most conuenient, &  
 necessarie, that the Apostles should haue the cheefe  
 power to dispose of the Churchs treasure, & to or-  
 daine what was to be donne therein, yet because it

was

was not meete, that they should be encombred with the particular distributions of such temporal goodes, that office was designed to an other order of Clergimen, namely to Deacons, together with their spiritual function of preaching, and baptizing. *Act. 6. 7.* A- 3. 6.

S. Steuens bodie carefully buried.

amongst whom S. Steuen became the *Protomartyr*, that is, the first Martyr, after Christs Ascension. Who hauing gayned that glorious crowne, to his soule in heauen, his holie bodie also was specially regarded by the faithful. For notwithstanding the furious

persecution, and dispersion of the new gather- *Ch. 8. 7.*

red, the deuout men had special care, *1. 3.*

& made great funeral, & made great

13. special places, sette times, &

Christian Rites though in part borrowed of the Iewes, are very religious.

all constituted by the Catholique Church. Our Aduersaries cōdemne as such, (because they obserue some such particular liking) they be religious, & not superstitious. Examples of the Apostles of holie Scriptures.

the Temple, at the *Act. 3. v. 7.*

Holie

to the publique

Ob

observed at an

of

prayer, priuately

about the sixt houre. *Ch. 10. 7.*

9. obseruations, the Apostles in-

ical houres, of Matines Prime,

houre: Euen-song, & Compline,

publiquely in Churches, as

men, and other deuout persons.

and praise God, so praying at mid-

noon, that the rest which were in the *Act. 16. 7.*

heard them. S. Paul concluding his 25.

Epistle to the Romanes; the First & second to the *Rom. 16.*

Corinthians, & the First to the Theſſalonians, willed v. 16.

them

1. *Cor.* 16. them [to salute one another in a holie kisse:] The Kissing the  
 v. 20. same doth S. Peter, in the end of his former Epistle, paxe.  
 2. *Cor.* 13. wherof the whole Church useth the Ceremonie of  
 v. 12. the Paxe, towards the end of the Publique Sacrifice,  
 1. *Thss.* 5. especially when it is celebrated with solemnitie:  
 v. 20. which hath also warrant from Christs solemn sa-  
 1. *Pet.* 5. lutation, saying to his Apostles [Peace be to you.] S.  
 v. 14. Paul testifying that he prayed for the Ephesians,  
 10. 20. v. signifieth it by these termes. [For this cause (saith  
 19. 21. he) I bow my knees to the Father & Lord Iesus Kneeling.  
*Ephes.* Christ] Describing the ex... of  
*Philip.* 2. Iesus, he saith to the Phil... The name of  
 v. 10. of Iesus, euerie knee do... Iesus honored  
*Luc.* 22. restrials & infernals.] O...  
 v. 41. kneeling.] S. Iohn beg...  
*Apoc.* 1. v. lypie, exactly noteth that...  
 10. him, on our Lords day, sa... The Sunday  
 the *Dominical* day.] The... called our  
 that [the faithful fert... with Lords day.  
 foreheades] can not... their  
*Apoc.* 7. derstood to be anie o... The signe of  
 v. 3. & c. Crosse, which Chri... of the Crosse.  
 manie other holie... Rites  
 Church, in...  
 most of which...  
 world; some...  
 of times, places, pe...  
 Al, as S. Paul writeth, are  
 1. *Cor.* 14. God, being ordained [to edifice  
 v. 26. 40. & according to order] not b...  
*Mat.* 23. uate spirites, but by the p...  
 v. 5. & c. Church. For otherwise exten...  
 1. *Tim.* 4. faical: & [corporal exercise is p...  
 v. 8. peticie is profitable to al things.]

*Of al external holie Rites, Sacrifice, & Sacraments are most principal.*

ARTICLE. 3.

The definitiō  
of Sacrifice.

Al nations  
hold that  
Sacrifice is  
due to God.

Proued by  
examples of  
Cain.

Abel.

Noe.

Abrahm,

**I**N the former two Articles is shewed, by manie  
textes of holie Scriptures, that God imparteth his  
gracious benefites to men, not only immediatly by  
himself, but also by secundarie causes: and that he  
likewise requireth & accepteth mens seruice, both  
by internal operation of the minde, & by external  
sacred Ceremonies. It foloweth to be in like maner  
declared, that aboue al other external holie Rites,  
Sacrifice, and Sacraments are the most excellent.  
First therfore touching Sacrifice, which is an obla-  
tion of some external thing, offered to God, in  
acknowledgement of his supreme dominion ouer al  
creatures: al nations doe esteeme it, to be the most  
principal homage, that man can exhibite to God.  
For it is hard to finde anie people so barbarous, ex-  
cepting some few heretikes, but they did this kind  
of seruice in some sorte, either to the true God om-  
nipotent, or to some falsly imagined diuine powre.  
More especially this truth is proued by holie  
Scriptures. Cain wel knew that Sacrifice was a  
principal dutie, which he owed to God. And *Gen. 4. v.*  
therfore [offered it] though peruerly, not of the *3. 4. 5.*  
best, but of the worse frutes. Abel rightly [offered  
of the first begotten of his flocke, & of their fatte:  
& our Lord had respect to Abel, & to his giftes. But  
to Cain & to his giftes, he had not respect.] Noe, as a  
first dutie of thanksgewing to God, after their deli-  
uerie from the diluge [built an Altar to our Lord, *Ch. 8. v.*  
& taking of al cattle, & foules, that were cleane, *20. 21.*  
offered Holocaustes vpon the Altar. And our Lord *Ch. 12. v.*  
smelled a sweete saour.] Abraham [built Altars in *7. 8. Ch.*  
fundrie

13. v. 18. *furdrie* places ] & offered grateful Sacrifices thereon.

*Ch.* 26. v. [ *I*saac also built an Altar in *Beisabe*, & called vpon

25. *Ch.* 35. the name of our Lord. ] God said to *Iacob* [ Arise, &

v. 1. 7. goe vp to *Bethel*, & dwell there, & make an Altar to God, that appeared to thee, when thou diddest flee from *Esa* thy brother ] which he performed [ and called the name of that place, *The House of God.* ] The same *Iacob* consulted our Lord at the wel of oath in

*Ch.* 46. v. *Beisabe*, about his journey into *Ægypt*, [ killing

1. 2. 3. there victims to the God of his father *Isaac.* ] And had answer by a vision to goe, & feare not. So God

most especially required sacrifice, aboue al other

external seruice, that he commanded *Moyse*, and

*Aaron* to alleage that particular cause to *Pharao*

King of *Ægypt*, why he should dismisse the chil-

dren of *Israel*. Who therupon [ said to *Pharao*: Thus

saith the Lord God of *Israel*: Dismisse my people,

That they may sacrifice to me in the desert. ]

And at their departure from *Ægypt* [ God institu-

*Ch.* 12. v. ted the perpetual Sacrifice of the Paschal lambe ] to

6. 17. 18. be offered euerie year, in memorie of that sin-

24. gular great benefite. And shortly after, amongst

other Ceremonial precepts, our Lord first of al pre-

*Ch.* 20. v. scribed, [ how they should make an Altar, and offer

24. 25. therupon *Holocaustes*, & *Pacificques*. ] And after-

wards expressly declared the proper vse & end, for

which an Altar is made, saying to *Moyse*, & by him

*Ch.* 29. v. to *Aaron*, & to euerie Priest: [ This is it which thou

38. 39. shalt doe vpon the Altar: Two lambes of a yeare

old, euerie day continually: one lambe in the mor-

ning, & an other at euen ] And besides this daylie

duble Sacrifice, our Lord also ordained manie other

sacrifices of diuers victims, with their libaments of

oyle, wine, & other liquors: as wel ordinarie at cer-

taine feastes, & for certaine purposes; as extraordi-

narie, vpon occasions which might happen. In al

there were three kindes of Sacrifices. The first was

*I*saac.

*I*acob.

*Moyse* *Aaron*  
& al the peo-  
ple of *Israel*.

The proper  
vse of Altars  
is to sacrifice  
theron.



Three kinds  
of Sacrifices.  
*Holocaustus*  
Sacrifice for  
sinne. *Pac-*  
*ifique sacrifice*

*Holocaust* : wherein the holles were wholly consu- *Leuit. 1.*  
med to the honour of God. The second were Sa- *v. 3. 9. 15.*  
crifices for sinne. Where part was burnt, & part *Ch. 4.*  
alloted to the Priestes. The third were *Pacifique* *v. 2. 5.*  
Sacrifices: either of thanksgiving for benefites re- *Ch. 6. v.*  
ceived, or of obsecration, for obtaining things ne- *26.*  
cessarie. In which one part was burnt, an other  
part perteyned to the Priestes, & the third part to the  
persons, that provided the holle. And al these were *Ch. 7. v.*  
principally required, & were the most excellent of *31. 37.*  
all ceremonial Rites, in the old Testament, And that  
external Sacrifice is also the most excellent Divine  
Service in the new Testament, is not only proued by

Sacrifice of  
the new Te-  
stament excel-  
leth the old,  
as the bodie  
excelleth the  
shadow.

the Law of nature, & iudgement of all nations; but  
also is as necessarily confirmed by the holie Scrip-  
tures, as it is certaine that the shadow importeth a  
bodie, & the figure requireth the thing figured: yea  
and no leise assuredly by the prophecies of the old  
Testament, & testimonies of the new. As we shal *Artic. 22.*  
evidently shew in the proper place; where we are *23.*  
to proue, and declare the Christian beleefe, and do-  
ctrine, touching the most soveraigne Sacrifice of  
Christs bodie & blood, in the blessed Eucharist.

Sacraments  
next after Sa-  
crifices, excel  
other ceremo-  
nies.

3. Next to Sacrifice, are Sacraments, which are  
visible signes of inuisible grace. In the old Testa- *Gen. 17.*  
ment there were manie Sacraments. As Circumci- *v. 10.*  
sion, Ordination of Priestes, & Levites. Al holles & *Leuit. 8.*  
Sacrifices for sinnes: & diuers purifications of legal *Nam. 8.*  
uncleanes were Sacraments, signifying either re- *Leuit. 4.*  
mission of sinne, or increase of grace. It is probable *v. 3. 13.*  
that the loaves of proposition: and the Paschal lambe &c.  
were also Sacraments. At least they were figures *Ch. 14. 15.*  
of the most blessed Sacrament of the Altar. *16. 17.*

The eminent  
excellencie of  
Sacrifice and  
Sacraments is  
proued by

4. The excellencie of Sacrifice, and Sacraments,  
aboue all other external Ceremonies, consisteth in *Exod. 12.*  
this, that Sacrifice is the proper external worthe *Exod. 25.*  
of God, which can not lawfully be done to anie *Gen. 1. v. 1.*  
creature:

- Exod.* 3. creature : because God is the onlie Creator of al  
*v.* 14. other things , which are besides himselfe : and  
 therefore hath the supreme dominion ouer al : is the  
 first beginning of al & the end , wherto al ought to  
 be directed , in acknowledgement wherof Sacrifice  
 is due to him onlie. And the next excellencies of  
 Gods Sacraments, because without them none can  
 be admitted either to offer Sacrifice, or to participate  
 the benefite therof. We speake of al times since Sa-  
 craments were first initiated For when Circum-  
 cision was first cōmanded to Abraham, God withal  
 ordained it as a Sacramental signe, to distinguish his  
 peculiar people from others : & for an entrance of  
 al that should be adioyned in spiritual felowshipe to  
 the same visible Church [ This is my covenant (said  
 God to Abraham ) which you shall obserue, between  
 me and you : and thy seede after thee. Al the male-  
 kind of you shall be circumcised, & you shall circum-  
 cise the flesh of your prepuce, that it may be for a  
 signe of the couenant between me & you. The male  
 whose flesh of his prepuce, shall not be circumcised  
 that soule shall be destroyed out of his people. ] And  
 afterwards God said to Moyles, at the departure of  
 the Israelites from Egypt. [ If anie of the sojourners  
 (strangers) be willing to dwell among you, & make  
 the Phrase of the Lord, first al the male that he hath,  
 shall be circumcised, & then shall he celebrate it, accord-  
 ing to the Rites : & he shall be as he that is borne in  
 the land : but if there be anie man vncircumcised, he  
 shall not eate therof. Alone Law shall be to him, that  
 is borne in the land, & to the Profelyte, that sojour-  
 neth with you. ] Where it is to be vnderstood by  
 the way, that the malesexe being circumcised, the  
 female of the same kindred, were also adioyned,  
 professing the same faith & religion. By other Sacra-  
 ments of the old Law, as washinges, & Purifications  
 v. 4. *Leuit.* 14. impediments were remoued, which hindered from  
 the

reason, deduc-  
 ced from  
 holie Scrip-  
 tures.

And by ex-  
 press Scrip-  
 tures.

Sacraments  
 had relation  
 to Sacrifices,

So had other  
holie things.

And al legal  
observances.

Internal ver-  
tues are pre-  
ferred before  
Sacrifice, as  
before the  
cheefest ex-  
ternal seruice  
of God.

the seruice of God. By ordination, Priests were *Leuit. 8.*  
made apt Ministers: to offer Sacrifice, to pray for *v. 1. &c.*  
the people, and to discern, & iudge their spiritual *Ch. 9. v.*  
causes. And Levites were addicted by an other special *22.*  
Consecration, to their feuerall functions, subordinate  
to the Priests. Al directed to the offering of Sacri-  
fice. Other holie things, pertyning also to the  
Ceremonial Law, as the Tabernacle, & afterwards *Num. 8.*  
the Temple, the holie vessels, Priests auyre, and *v. 6.*  
ornaments, were things accessarie to the Sacrifices *Num. 3.*  
& Sacraments. Yea the holie Altar it self (as wel of *v. 6. 9. 10.*  
other oblations, as of Incense) were sanctified by *Mat. 23.*  
the Sacrifice, & by reason of the Sacrifice, it sancti- *v. 19.*  
fied the giftes, that were offered therupon. Also the  
ceremonial obseruances, of feastes at sette times, as  
the Sabbath, the New mone, Paich, Pentecost, and  
the rest, were specially solemnized with prescribed *Leuit. 23.*  
Sacrifices. And the continual abstinence from cer- *v. 2. 8.*  
taine meates legally vncleane, had particular rela- *Num. 28.*  
tion to the offering of Sacrifices, & receiuing of Sa- *v. 2. &c.*  
craments. For neither anie thing reputed by the *Ch. 29.*  
Law vncleane, could be offered in Sacrifice, nor *v. 1. &c.*  
anie persons being vncleane, could be partakers of *Leuit. 11.*  
Sacrifices, or Sacraments, til they were first cleansed. *Ch. 12. 13.*  
So by the vse of al other holie Ceremonies it is ma- *14. 15. 16.*  
nifest that Sacrifice is the cheefest external seruice, *17.*  
& worshipec of God. And that next to them are  
Sacramentes.

5. Most true it is, that internal vertues, & spiritual  
Sacrifices, are much more required, then external,  
as both reason teacheth, and holie Scriptures doe.  
often testifie, perferring them expresly before exter-  
nal Sacrifice it self; which also confirmeth our pre-  
sent purpose. For that, when God by his Prophetes,  
& by Christ our Lord, required true repentance of  
the hart, iustice in al actions, obedience, mercie,  
gratitude, with praises of God, & the like vertues,  
saying

saying he wil rather haue them, then Sacrifice; he plainly shewed, that Sacrifice is the principal of al external diuine Seruice, & rightly so esteemed of the faithfull. As when King Saul pretending excuse of his disobedience, in that he reserved the better things taken in praye, that the same might be offered in Sacrifice, the Prophete Samuel reprehending him said: [Why, wil our Lord haue Holocaultes & viſtimes, & not rather, that the voice of our Lord be obeyed? For better is obedience then viſtimes, & to hearken rather, then to offer the fatte of rāmes.] In like manner God by his Prophete Osee, admonished such people, as neglecting workes of mercie, thought to escape punishment, by offering Sacrifices, that it would not auail them: [Because (saith our Lord) I would mercie, and not Sacrifice, and the knowledge of God, more then Holocaultes.] Which doctrinal sentence Christ our Saviour alleageth, & applieth to his same purpose, saying to the Pharisees, when they calumniated him, for shewing mercie to sinners. [Goe your wayes (saith hee) and learne, what it is: I will mercie, & not Sacrifice.] By which & the like sayings, external sacrifice is not excluded, but other vertues are rather required, then the very best external ceremonies. It is cleare also that spiritual Sacrifices are more necessarie, and better then onlie external. In comparison wherof the Royal Prophete in his penitential Psalme, saith to God. [With holocaultes thou wilt not be delighted. A Sacrifice to God is an afflicted spirit: a contrite, & humbled hart, O God thou wilt not despise.] This spiritual Sacrifice of contrite & penitent spirit, is first in order of al spiritual Sacrifices, and prepareth the way to the second; which is Sacrifice of iustice; wherof the same Psalmist speaketh, exhorting al faithful soules, to render vnto euerie one that which is due; saying: [Sacrifice ye the Sacrifice of iustice: & hope

Obedience.

Workes of  
mercie and  
knowledge of  
God.Spiritual Sa-  
crifices of  
contrite hart  
of iustice, &  
of praise, doe  
also excel ex-  
ternal Sacri-  
fice.

& hope in our Lord.] The third, spiritual Sacrifice, *Psal. 4.*  
 but not the least, is of praise, & grateful minde towards v. 6.  
 God, the Author of al good, yielding thanks for al  
 his benefits bestowed, & promised: which is more  
 to Gods glorie, then the immolating of oxen, buck-  
 goats, rammes & the like [Immolate to God the *Psal. 49.*  
 Sacrifice of praise; & pay thy vowes to the Highest. v. 9. 10.  
 The Sacrifice of praise that glorifie me] faith our *Eccl. v. 14.*  
 Lord: that is, that most especially glorifie me: as 23.  
 being the complement of al spiritual Sacrifices; &  
 perfect fruite of both internal, & external service of  
 God. By al which comparisons is sufficiently sig-  
 nified, that Sacrifice rightly offered, excelleth al  
 other external workes. And when there is no im- *Gen. 8. v.*  
 pediment, of their partes, for whom it is offered it *12. Leu.*  
 is (as holie Scriptures often assure vs) a sweete *1. v. 9. 13.*  
 savour to our Lord, & he therby becometh propici- *Ch. 4. v.*  
 ous, & merciful. [I wil not rebuke thee in thy Sa- *20. Ch. 23.*  
 crifices (faith God to al his true seruants) and thy *v. 28.*  
 Holocaustes are in my sight alwayes.] *Psal. 49;*  
*v. 8.*

Al which  
 comparisons  
 presuppose  
 that Sacrifice  
 excelleth al  
 other external  
 actes.

*In the Church of Christ are diuers Sacraments:  
 which here we presuppose, & in their seneral  
 places, prone to be seuen.*

## ARTICLE 4.

**T**HUS much touching al diuine Sacrifices, and  
 Sacraments, especially of the old Testament.  
 Now we are to declare others, of the new Testa-  
 ment, & Christian Church. And first in General,  
 that Christ our Sauour hath instituted some holie  
 Sacraments, al that wil seme to be Christians, doe  
 The summe of confesse in wordes at least. But because certaine  
 the contro- pretending to reforme supposed errors, doe vitterly  
 uersie between denie, that there is anie proper external Sacrifice,  
 in the

in the Church of Christ: and not only denie five, of the seven Sacraments, which the whole Christian World, of more then a thousand yeares by our Adversaries confession, and the farre greater part of Christendom stil beleueth: but also denie, that those two which they hold for Sacraments, doe remitte sinne, or conferre grace; it wil be necessarie to shew how manie Sacraments there be, & which they are; likewise of what necessitie, and efficacie euerie one is. And withal in the proper place, that there is a proper propiciatorie, most excellent external Sacrifice in the Law of grace, the complement of al old; true, & lawful Sacrifices, that were from the beginning of the world, before Christ.

2. First therefore it is proued both by figures, and prophecies of the old Testament, & by testimonies of the new, that Christ instituted certaine holie Sacraments, that is to say, *Visible signes of invisible grace*. The definition of a Sacrament. or as Protestants confesse, External Rites with special promise of spiritual grace, & remission of sinnes.

Exo. 25. For as the Tabernacle prefigured the Church of  
 v. 8 &c. Christ, being as S. Paul calleth it [ a parable of the  
 Leuit. 1. time present ] euen to the things done therein, by  
 v. 1. 3 &c. the Priesttes of the same old Law, and by other cere-  
 Heb. 9. v. monial obseruances [ in meats, & in drinckes, and  
 9. diuers baptisimes, & iustices of the flesh ] were figures of Christes, and his Priesttes actions, and of Christian Rites: the same Apostle teaching in the same

Christ's Sacraments were prefigured by Sacraments & other Rites of the old Testament.

place, that these things [ were laid on them ( enioyned to the Iewes ) vntil the time of correction ] not that al external Rites should be taken away, and al quite abolished, but changed, & bettered. For so the next wordes doe plainly testifie, that the Law of grace, is not without other religious external actions. [ But Christ (saith this Apostle) assisting an Highpriest, of the good things to come, by a more ample, & more perfect Tabernacle, not made



with him, that is, not of this creation: neither by the blood of goats, or of calves, but by his owne blood entered in once, into the Holies: eternal redemption being found ] to witte, by Christs death on the Crosse, al mankinde being redeemed: which could not be done, by any other Sacrifice. But as it was prefigured by the former old Sacrifices, Sacraments, & other Rites of the old Testament: so is it represented by religious Rites, of the Christian Church, & also applied in particular, to those faithful soules, which are from time to time actually iustified, and sanctified by the onlie merite of Christ, *v. 12.*  
 dying in deede for al mankinde, and sufficiently re-  
 deming al, yet effectually only iustifying those to  
 whom the same infinite price, and ranfome is really  
 applied. For vnles by applying, & not applying of  
 our Redemers ranfome, the iust were distinguished  
 from the wicked, and finally the elect from the re-  
 probate; you should say: that seeing Christ died for  
 al, & redeemed al, so al shal be iustified, & al saued.  
 which is most fals. For the farre greater part of *Mat. 7.*  
 men are wicked, and the farre greater number wil  
 be eternally damned. And as this application of  
 grace, was signified by Sacraments, & Sacrifices,  
 wherof the faithful in the old Testament, beleuing  
 in Christ then to come were participant: so now the  
 application of grace is also signified, by other greater  
 and better signes, [in a more ample, and more *Heb. 9.*  
 perfect tabernacle] in the present Church of Christ. *v. 11.*  
 The same may also be exemplified in the figure of *Gen. 17.*  
 Circumcision, the Paschal lambe, Manna, the Loaves *Exo. 12.*  
 of proposition, ordinatio of Priestes, & Leuites, diuers *Lev. 25. v.*  
 sacrifices, with manie particular Rites, as the sprink-  
 ling of blood vpon the vpper itransom, & cheekes *Leuit. 8.*  
 of the doore of the houses, where the Paschal lambe *Nu. 8.*  
 was first immolated, whilest the Israelites were *Ex. 12. v.*  
 yet in Egypt, the sprinkling of blood of the Testa-  
 ment

Those only  
 are iustified,  
 to whom  
 Christs re-  
 demption is  
 applied.

*Ex. 24* v. ment vpon the booke, and people, sprinkling bloud  
*8. Heb. 9.* seuen times, in cleansing a house infected with  
*v. 19.* leprosie, seuen times sprinkling bloud towards the  
*Leuit. 14.* doore of the tabernacle, & the like; which did not  
*v. 51.* only signifie gracious benefites of God, in those  
*Nu. 19.* times; but also prefigured things to come, in the  
*v. 4.* time of grace [ and were parables of greater myste-  
*Heb. 9.* ries ] which can be no other then the external signes  
*v. 9.* of spiritual grace, the holie Sacraments of Christ,  
 instituted by him in his Church.

*3.* The Royal Prophete very often in his Psalmes The same was  
 foretold in  
 the Psalmes.  
*Psal. 22.* foresheweth the abundant grace to be imparted by  
*v. 1. 2. 3.* Christs Sacraments. Prophecying of Christs ordi-

narie benefites, he saith in the person of euery faith-  
 ful soule. [ Our Lord ruleth me, & nothing shal be  
 wanting to me: in place of pasture there he hath  
 placed me. Vpon the water of refection he hath  
 brought me vp: he hath conuerted my soule ] Di-  
 recting his speech to God, he addeth. [ Thou hast  
 prepared in my sight a table: against them that tru-  
 ble me. Thou hast faued my head with oyle: and  
 my chalice inebriating, how goodlie is it: ] Thou  
 hast visited the earth, & hast inebriated it, thou hast  
 multiplied to enrich it. The riuer of God is repleni-  
 shed with waters: thou hast prepared their meate;  
 because so is the preparation therof. We haue passed  
 through fire, and water, & thou hast brought vs into  
 refreshing. I wil goe into thy house, with Holo-  
 cautes, I wil render to theemy vowes: which my  
 lippes haue distinguished, & my mouth hath spoken  
 in my tribulation. ] In which and other like places,  
 though the Prophete alludeth to the Rites of Moyses  
 Law, yet he foresheweth the blessings, which  
 Christ hath bestowed vpon the Gentiles: succee-  
 ding after that the Iewes were reiecte, for their  
 reiecting of him. As is cleare by the wordes going  
 before I God, who ruleth in his strength, for euer his

eyes looke vpon the Gentiles. They that exasperated him (the Iewes) let them not be exalted in them selues. Ye Gentiles blesse our God, and make the voice of his prayse heard. ] More clearly where he reioyceth in Gods promise, that Christ should be borne of his seede, he foretelleth also that Christ wil blesse his Church with special grace. [ Our Lord hath sworne truth to Dauid, and he wil not disopoint it. Of the fruite of thy wombe, I wil set vpon thy seate. ] And a litle after, concerning the Christian Church [ Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself. This is my rest (saith our Lord) for euer and euer, here wil I dwell, because I haue chosen it. Blessing I wil blesse her widow, her poore I wil fil with breades. Her Priestes I wil cloth with saluation, & her sainctes shal reioyce with ioyfulness. ] In general also Salomon saith, that [ Wisdom hath built herself an house, she hath cut out seuen pillars. ] that is, strengthened, and furnished the same house, the Christian Church, with competent fortifications, & munition, necessarie for the inhabitants. Our Lord saith by his Prophete Isaia. [ I wil powre out waters vpon the thirstie ground, & streames vpon the drie land. I wil powre out my spirite vpon thy seede, and my blessings vpon thy flocke. And they shal spring the herbes as willowes, belyde the waters running by. ]

Also in general by Salomon.

And by Isaia.

The same was insinuated by S Iohn.

It can not be without singular great Mysterie, which S. Iohn the Euangelist writeth, and so seriously testifieth, that [ out of Christs side (being dead on the Crosse) incontinent came forth blood & water. And he that saw it, hath geuen testimonie, and his testimonie is true. ] This doubles signified the grace of Christ, as a riuer flowing into life euermlasting, deriued into faithful soules, by visible Sacramental signes, as here it vvas visibly fore

forefignified. Finally that there are such visible Sacraments in the Church: S Paul presupposed, as a thing vniuersally knowen, when he auouched him-  
 selfe & others, to be [ the Miniiters of Christ: and the dispensers of the Mysteries of God. ] Which may here suffice for prooffe in general, that there are some holie Sacraments, & a proper Sacrifice in the Church of Christ. Which are to be further proued in particular, in their proper places.

And supposed  
by S. Paul

2. Cor. 4.  
v. 1.

5. In the meane season, that there be seuen such holie Sacraments, in the Church of Christ, is made apparent, by the conuenient resemblance of mans temporal life to his spiritual. For as to our temporal

Resemblance  
between mans  
spiritual life  
& temporal.

IOAN. 3. v.  
3. 6.

life, it is first necessarie that we be borne into this world: so to liue spiritually, it is necessarie to be borne againe, that is, to be regenerate by the Sacrament of Baptisme. Secondly, as it is requisite for an

A Christian  
is borne by  
Baptisme,

ACT. 8. v.  
15. 16.

infant, to grow in stature, & strength: so it is no lesse requisite, that the baptized be also confirmed by the Sacrament of Confirmation: without which the faithful, are but as infantes in Gods Church. Thirdly as it is impossible to liue anie while temporally in humane bodie, without corporal nutriment: so it is as impossible for the soule of man, to liue anie

Groweth by  
Confirmation.

IOAN. 6.  
v. 51. 53.

long time spiritually, without the spiritual foode of grace; which is the bread of life, in the most blessed Sacrament of the Altar. Fourthly, as mans bodie being subiect to infirmitie, may sometimes fall into sickness, or happen to be wounded, & to nede phisike or surgerie: so the soule falling at anie time into sinne, by yelding to tentations, needeth in that case, spiritual cure, and medicine; which is ministred by

Is nourished  
by the B Sa-  
crament of the  
Altar.

IOAN. 20.  
v. 23.

the Sacrament of Penance: euen as necessarie for remission of actual mortal sinne, as Baptisme is for original. Fifthly, as after curing of the sicke bodie, for preserving the same from reciduiation, former noysome humors are to be purged, and the vital

Is cured by  
Penance.

spirite to be comforted: so after that the soule is cured by Penance, it becometh to strengthen it, with more grace, against the spiritual assaults of the enemie; especially in the last conflict before death, which spiritual helpe is geuen by the Sacrament of Extreme Vnction. And these five Sacraments pertain to euerie Christian in particular. Besides which there are other two, which belong to the whole Church in common. For as the temporal commonwealt necessarily requireth ciuil Magistrates to rule, & direct the whole bodie in temporal affaires: so the militant Church requireth spiritual Gouvernours & Pastors, which are provided, & appointed ouer the flocke, by the Sacrament of Holie Orders. Moreover as it is necessarie to the due propagation of new offspring, that men and women contract Marriage: so amongst Christians, where neither pluralitie of wiues, nor solution of the contract can be lawful, during life of both parties. Matrimonic is made a Sacrament, conferring special grace, for better discharge of the burdens incident to that state, and for conseruing mutual concord, and loue betwixt man and wile, with holie education of their children.

*Christs Sacraments, & daylie Sacrifice, excellent Sacrifices & Sacraments of the old Testament.*

ARTICLE 5.

Five other pointes concerning the Sacraments in general.

**Y**ET before the declaration of euerie Sacrament in particular, these other pointes are to be breefly discussed, pertaining to them all in general. First the excellencie of Christs Sacraments, & Sacrifice, aboue all those of the old Testament. Secondly how God

More purged  
& strengthened  
by Extreme  
Vnction

The whole  
Church is spiri-  
tually govern-  
ed by the  
Clergie.

And pioussly  
propagated by  
the Sacrament  
of Matrimo-  
nic.

1ac. 5. v.

14. 15.

Act. 20. v.

28.

Ephes. 5.

v. 31. 32.

God himself; thirdly how Christ as man; fourthly how the Sacraments; and fifthly how the Ministers thereof, are in true, and peculiar sense, the efficient causes of Sacramental grace.

2. Touching the first point; the principal difference between the Sacraments of the old and new Testament is, that the former were only signes, at the presence and vse wherof, God gaue his special grace, remitting sinnes, and sanctifying the soule: and these new Christian Sacraments are both signes and instrumental causes of iustifying and sanctifying grace. The reason of which difference is because the vertue of Sacraments procedeth from the merite of Christ, in whom the faithful of the old Testament beleued, as being to come, and by his Passion to redeme mankind, and to merite this grace; which merite being not extant, could not be applied by anie instrumental cause, but only be a signe without cooperation to the effect: but now Christ being come, & hauing redemed man, and merited mans iustification, his merite being really extant, worketh the effect by such instruments, as he hath instituted for signes thereof, and so they are instrumental causes, & not only signes, of grace; as shal be further shewed in due place. An other difference is, that the old Sacraments of the Law of nature, & of Moyses, were figures of greater Sacraments, to be instituted by Christ, & so Christs Sacraments doe excel the others, as the thing prefigured surpasseth the figure; & as grace geuing strength to kepe the commandments, excelleth the Law, which only gaue notice of the commandments, but not abilitie to obserue them: according to the doctrine of the Euangelist, saying: [The Law was geuen by Moyses: grace and vertue was made by Iesus Christ.] Our Sauour himself signifying this good change of the shadowes and figures, into the true thinges prefigured, said: [The

Sacraments of the old Testament did only signifie grace. Christs Sacraments doe both signifie & geue grace.

The old were figures, the new are the thinges prefigured.

The old Sacraments and Law are ceased, and new succede which are better.

*Psal. 39.*

*v. 7. 8.*

*Heb. 10.*

*v. 6. 7. 9.*

*Artic. 8.*

*Iean. 2.*

*v. 17.*

[The



[The houre cometh, and now it is, when the true *Ioan. 4.* adorers shal adore the Father, in spirite & veritie ] *v. 23.*  
 For hauing said in the next wordes before, that  
 shortly there should neither be adoration. ( that is *v. 21.*  
 oblation of Sacrifice) in the schismatical temple of  
 Garizim, nor in the true Temple of Ierusalem. And  
 that in the meane time the schismatical Samaritans, *v. 22.*  
 adored that they knew not; but the Iewes adored  
 that which they knew, he signified, that the Iewes  
 offered sacrifice, & adored lawfully, & the Sama-  
 ritanes vnlawfully [ for saluation ( said he ) is of the *Ibid.*  
 Iewes ] he then added that there should be adora-  
 tion ( by offering Sacrifice ) in other places; and in  
 other maner; not in the flesh, and bloud of lambes,  
 calues, & other terrene creatures, not hauing in them  
 veritie, grace, spirite, & life; and therefore such sacri-  
 fices should be taken away, and an other Sacrifice  
 should succede, which should be in it self, celestial &  
 diuine, ful of veritie, grace, spirite, & life; which Sa-  
 crifice therefore is the veritie it self, wherof the for-  
 mer were figures. And this is called [spirite & veri- *Ch. 4. v.*  
 tie, grace & veritie ] in respect of the other sacri- *23. Ch. 1.*  
 fices, which were in dede true sacrifices, yet but sha- *v. 17.*  
 dows of Christs bodie and bloud, sacrificed once on  
 the Crosse, nere to Ierusalem, & dayly in al nations: *Mal. 1. v.*  
 as Malachias prophecied; and our Lord instituted, & *11.*  
 commanded to be done, vntil he come againe in the *Luc. 22.*  
 end of the world. Adoration also more largely *v. 19.*  
 signifieth, al whorshipe of God, not only by Sacri- *1. Cor. 11.*  
 fice, but by al Sacraments of the new Testament: *v. 26.*  
 and so they likewise are veritie, grace, and spirite,  
 both signifying & geuing grace, which the old Sa-  
 craments did only signifie but not geue. And there-  
 fore Christian Baptisme is water and the Holie  
 Ghost. Confirmation is holie Chrisme, & the Holie  
 Ghost. The Eucharist is the formes of bread & wine,  
 and Christs very bodie and bloud: the true bread of  
 life.

Adoration  
 strictly taken  
 signifieth  
 oblation of  
 sacrifice.

Largely taken  
 al Sacraments  
 and al diuine  
 Seruice are  
 adoration.

Christian Sa-  
 craments are  
 external signes  
 & true inter-  
 nal grace.

life; And so the other Sacraments are external signes, & true fastifying grace. Because Christ hath so merited, and so instituted, that they should worke effectually, that which they signifie [the wordes that I have spoken to you be spirite & life] said he to his Disciples. And S. Peter in the name of them al said againe to him. [Thou hast the wordes of eternal life.] By reason of which power in Christ al the Apostles (except Iudas Iscariote) beleued the efficacie of his word, touching the B. Sacrament. And likewise in other Sacraments his wordes worke that grace which they signifie, and therein excel the old Sacraments.

3. Likewise S. Paul writing against certaine false Apostles, which endeavored to bring Christians to obserue the Law of Moyses, teacheth that the Ministerie of the new Testament, so farre excelleth the old, as the quickening spirite is better then the killing letter, saying [God hath made vs meete Ministers of the new Testament, not in the letter, but in the spirite, for the letter killeth, but the spirite quickneth.] And prosecuting the same comparison, addeth [if the ministration of *death*, with letters figured in stones, was in glorie, so that the children of Israel, could not behold the face of Moyses, for the glorie of his countenance, that is made voide; how shal not the ministration of *the Spirite* be more in glorie? For if the ministration of *damnation* be in glorie, much more the ministrie of *justice* abundeth in glorie] where the Apostle manifestly ascribeth the effect of making iust, to the ministerie of the new Law, which could not be done by the old. And further sheweth that the old Law is ceased, & the new abideth. [If that which is made voide (saith he) is by glorie, that which abideth is in glorie.] Vpon the like occasion of false Apostles, he also sheweth the excellencie of Christian Sacra-

As the Law of  
Christ excelleth  
the Law  
of Moyses.

So Christian  
Sacraments  
excel al the  
Rites of the  
old Testa-  
ment.

ments and other Rites aboue those of the old Law, calling the former [ weake, & poore elements ] ge- *Gal. 4.*  
uing the Christians therby to vnderstand, that we *v. 9.*  
haue no y in place of them, others, which are strong  
& rich, in sanctifying grace. Agane to the same pur- *v. 21. 22.*  
pose he putte them in minde which pretended [ to  
know the Law, that the old Testament is resembled  
by the bond woman Agar, and the new by the free-  
woman Sara. ] Where he cōcludeth that Christians  
are borne of the quickning spirite, not of the dead  
flesh: [ not the children of the bondwoman, but of *v. 29. 31.*  
the free; by the freedom, wherwith Christ hath  
made vs free ] by grace merited by his Passion, and  
applied by his Sacraments.

Christs excel-  
lencie is pro-  
ued by the ex-  
cellencie of  
his Sacra-  
ments.

4. Whereas also the same Apostle in his Epistle to  
the Hebrewes, auoucheth that Christ farre excel-  
leth the Angels, and Moses, and al the Prophetes,  
amongst diuers other proofes, he declareth this  
assured truth, for that the new Law & Testament,  
wherof Christ is Mediator, excelleth the old, in re-  
spect of Sacrifice, & Sacraments, saying that [ Christ *Heb. 8. v.*  
hath obtained a better ministerie, by so much as he *6. 7. 8.*  
is Mediator of a better Testament, which is establi-  
shed in better promises. For (saith he) if that for-  
mer had bene void of fault ( that is, of defect,) there  
should not certes a place of a secōd haue bene sought  
For blaming them saith our Lord ( by his Prophete  
Ieremie ) I wil consummate a new Testament, not *Iere. 31.*  
according to the testament, which I made to their *v. 31.*  
fathers. And in saying *a new*, he hath made the for- *v. 13.*  
mer *old*, & that which groweth ancient, & waxeth  
old, is nigh to vtter decay. ] Of which old he like-  
wise saith that [ Giftes & hostes offered in the Ta- *Heb. 9. v.*  
bernacle could not make perfect, concerning the *9. Ch. 10.*  
conscience, him that serueth. For the Law hauing *v. 1.*  
a shadow of good thinges to come, not the very  
image of the thinges, it was impossible that with *v. 4.*  
the

the bloud of oxen & goates, finnes should be taken away.] But Christ having offered his owne bodie and bloud once, on the crosse, the same Sacrifice is dayly offered in an other maner, but the same thing: then bloudie, now vnbloudie [ vnto remission of finnes ] wherupon S. Paul saith [ we haue an Altar, wherof they haue not power to eate, which serue the Tabernacle ] & concludeth [ by him therefore let vs offer the holte of praise, alwayes to God ] especially the holie Eucharist, which is the principal holte of praise, & thankesgeuing.

*God is the principal efficient cause of grace, in al the Sacraments.*

ARTICLE 6.

**W**Hen the ancient Fathers, & Schoole Doctōrs teach, that the Sacraments, and Ministers of Sacraments, doe forgeue finnes, it is farre from their cogitations, to thinke, that God, or Christ doe not more especially worke that effect. But because our Aduersaries, not distinguishing the diuers maners of operations, vse to inferre of one assertion the denial of an other, and by one truth to impugne an other, as when they charge Catholiques, to detract from God, & from Christ, & to denie their power to forgeue finnes, by saying that the holie Sacraments & Priestes doe remitte finnes; to take away this calumniation, it is necessarie to declare, by the holie Scriptures, that according to the Catholique faith, & doctrine, in remission of finnes, and collation of grace, yea in al natural, and supernatural workes, God is alwayes the principal cause efficient.

There may be manie causes of the same effects, in diuers maners,

2. Which is euident in examples of al actions, wherein it pleaseth God to vse either Ministers, or

God is euer the principal Instru-

cause of al  
effeates natu-  
ral and super-  
natural.

Instruments. One may serue for manie. In the deliuerie of the children of Israel from Egypt, God commanded that blood of the Paschal lambe should be sprinkled on the doores, where the Israelites remained, & commanded an Angel to kill the first-borne in euerie house of Egypt, where the blood was not sprinkled; passing ouer the houses, where he should see the blood. This being done: It is truly said, that the sprinkled blood, saued the Israelites from death that night, as the instrumental signe of their safetie: it is also truly said: that the Angel killed the first borne of the Egyptians, and spared the Israelites: It is neuer the lesse most true: that [our Lord stroke euerie first begotten in the land of Egypt.] Againe, when the children of Israel were all passed through the read sea, by the drie channel, Moyses by Gods commandment [stretcheth forth his hand against the sea, & it returned to the former place, and the Egyptians fleeing, the waters came vpon them, & our Lord enwrapt them in the middes of the waters.] Where it is most cleare that in this action, Moyses was Gods minister, the hand & rodde of Moyses an instrument, vsed to this purpose, the waters first supernaturally stayed, then (being permitted to their natural courses) overwelmed the Egyptians: and stil God himself in the whole action, & in euerie parcel, was the principal cause & actor. And so in miracles, which are Gods only workes, as the principal Agent, yet Moyses, and other Prophetes, also the Apostles, and other holie men, were his Ministers. And Moyses his rodde, the brasen serpent, the Arke of couenant, the water of the poole called probatica, & the like, were instruments, & instrumental causes. Neuertheles, God is euer the principal Agent in al actions. And so it is most true that God onlie can forgene sinnes, As al Christians assuredly know, & acknowledge. Which is yet

is yet further confirmed by these and the like holie Scriptures.

- Iob. 14.* 3. Who [can make him cleane, that is conceived  
*v. 4.* of vncleane feede, (said holie Iob) is it not thou (ô  
*Exo. 34.* God) which onlie art? It is God the Dominatour of  
*v. 7.* al, which taketh away iniquitie, & wicked factes,  
 & sinnes, and no man of himself is innocent before  
*Iſa. 43.* him] God himself by his Prophete Iſaias saith [I am,  
*v. 25.* I am he, that take cleane away thyne iniquities, for  
 myne owne sake.] For this cause, Dauid (& euerie  
 true penitent) crieth to God [Haue mercie on me ô  
*Pſal. 50.* God: according to thy great mercie. And accord-  
*v. 3.* ing to the multitude of thy commiserations, take  
 away myne iniquitie.] Men, as Gods ministers  
 preach, instruct, perswade, baptize, impose handes,  
 annoint, & doe manie spiritual functions (as shal be  
 particularly shewed in the Articles folowing) but  
 God is alwayes the principal Agent, the onlie foun-  
 taine of grace, & Auctor of al good giftes, for [they  
*Iac. 1. v.* al descend from the Father of lightes.] And S. Paul  
*17.* saith of himself & other Ministers of Christ. [I plan-  
*1. Cor. 3.* ted, Apollo watered, but God gaue the increase.  
*v. 6. 7.* Therefore neither he that planted is anie thing, nor  
*2. Cor. 5.* he that watered, but he that geueth the increase,  
*v. 17. 18.* God. Behold al thinges are made new, but al of  
 God.]

That only  
 God remitteth  
 sinnes, is pro-  
 ued by other  
 holie Scrip-  
 tures.

*Christ as man, is the meritorious cause of grace,  
 by the Sacraments.*

ARTICLE. 7.

**N**Ext after God, he that is next vnto God, Christ Onlie Christ  
 as man, is the cause of grace, in al other men, could merite  
 that euer were, or shal be sanctified. For he onlie grace for al  
 being of himself, by reason of his Personal vnion to mankind.  
 God, innocent, and endued with al fulnes of grace,



Christs death  
for mans re-  
demption was  
prefigured in  
the old Testa-  
ment.

was able, & hath merited grace, for al mankinde by his Passion. As the holie Scriptures doe abundantly witnesse, both in the old, and new Testament. Amongst other figures of this veritie, the blood of the Paschal lambe, iprinkled vpon the doores of those houses, where it was immolated, & eaten, did fore-*Exod. 12. v. 22.* signifie that Christs blood should redeme, and saue his faithfull true seruants: as the Apostle expoundeth it, saying [ our Pasch is immolated, Christ ] so did *1. Cor. 5. v. 7.* the daylie Sacrifice, & generally al other Sacrifices of the old Testament, prefigure the same Redemp-*Exo. 24. v. 8.* tion of mankinde, in that the blood therof was ordi- narily poured out about the Altar, and part therof sprinkled vpon the people, as is expressed in manie places, not needful to be often repeted. Al for shew-*Leuit. 1. v. 5. 15.* ing the remission of sinnes, and iustification by his death, whom S. Iohn Baptist declared to be present in sight of manie, when pointing with his finger, he said [ Behold the lambe of God: behold him that taketh away the sinne of the world. This is he, that baptizeth in the holie Ghost. ] In compariton ther-*Joan. 1. v. 29. 33.* fore of Christs death, and oblation, al the former Sacrifices of the old Testament, were refused, as of no valew [ Sacrifice, and oblation (saith Christ to God) thou wouldest not, but cares (of obedience to God) thou hast persited to me. *Psal. 39. v. 7. 8.* dye for mans redemption) thou hast persited to me. *Heb. 10. v. 5. 6. 7.* Holocaust, & ( sacrifice ) for sinne, thou didst not require: then said I: Behold I come ] whereas ther- fore, those old sacrifices did not suffice, Christ hath ordained that which is sufficient; by his passion meriting grace, which he applieth to his seruants, by such meanes, as pleased him to ordaine, in his Church.

The offence,  
of Gods infi-  
nitie Maiestie  
required infi-

2. The necessitie of this merite arose, both for that Gods iustice required a competent ransom, for mans sinne, which iustly deserued eternal punish- ment, for offending Gods infinite Maiestie; and for that

that no other man, nor anie mere creature, was able to pay this ransom, but onlie Christ, who is both God & Man; al others being by corrupted nature sinners, and needing an other to redeme them. But

nite satisfaction, which none but Christ could make.

Exod. 34.

v. 7.

Psal. 40.

v. 13.

Christ being of himself (as no other was) wholly innocent, saith to God [ me thou hast receiued, because of innocencie, and thou hast confirmed me in thy sight for euer. ] By whose iust ransom therefore, both Gods iustice is fully satisfied, ann his mercie abundantly shewed, & al those his faithful seruants are effectually iustified, and sanctified, to whom Christs merite is actually & particularly applied. In

Psal. 84.

v. 11. 12.

them Gods [mercie & truth haue mette each other : iustice & peace haue kissed. Truth is risen out of the earth, & iustice hath looked downe from Heauen]

Gods wisdom ordained that his mercie & iustice should concur in mans redemption.

Which merite of Christ, for others, God also witnesseth by his Prophere Isaias, saying [ Behold my

Isa. 42. v. seruant (Christ in his humanitie) I wil receiue him,

1. Ch. 59. myne elect, my soule hath pleased it self in him. He

v. 16. 17. is clothed with iustice, as with a breait plate, and there is an helmer of saluation, on his head : he is clothed with garments of reuenge (against the diuill and sinne) and is couered with a mantel of zeale ] to redeme, & saue mens soules.

3. Vpon this onlie merite of Christ, is iustly therefore grounded his singular power to remitte sinnes which power he signified himself to haue, when he said to the sicke man, that sought his helpe [ Haue

Mat. 9. v. a good hart sonne, thy sinnes ar forgiven thee. ] And

2. Mar. 2. he proued the same auctoritie, by a present miracle.

v. 4. [ That you may know (said he to the Scribes) that

the Sonne of man hath power in earth, to forgive sinnes (then said he to the sicke of the palsey) Arise, take vp thy bedde, and goe into thy house. And he

Christ proued by a miracle that he had power to forgive sinnes.

Luc. 7. v. arose, and went into his house. ] The same wordes

48, did our Sauour also speake to Marie Magdalen [ Thy

sinnes are forgiven thee. ] And inuited al sinners to

parti-

participate of the same benefite, saying [Come ye to *Mat. 11.* me, al that labour, & are burdened, & I wil refresh *v. 28.* you.] Further also promising what grace soeuer is needful; saying [If you aske the Father anie thing *Ioan. 16.* in my name, he wil geue it you.] Distinctly teaching, both that God is the principal geuer of al grace, & that he geueth the same, for the merite of his Sonne: for his sake, & in his name therefore, the Church alwayes asketh, concluding generally al her petitions, *Per Christum Dominum Nostrum.* Through *Christ our Lord.* Which S. Peter accordingly auouched euen to them, that persecuted him, and al the Apostles, for preaching Iesus Christ, saying plainly to the Princes of the people, and the Ancients: that [There is not saluation in anie other: for neither is *Act. 4. 7.* there anie other name vnder heauen, geuen to men, *8. 12.* wherein we must be saued.]

3. Peter preached that mans saluation is only by Christs merite.

4. In S. Pauls doctrine, nothing is more frequent, then that al iustification and sanctification, is only by Gods mere grace, & Christs merite. [For al haue *Rom. 3. v.* sinned (saith the Apostle) & doe neede the glorie of *23. 24. 25.* God. Iustified *gratis*, by his grace: by the redemption, that is in Christ Iesus, in whom God hath proposed a propiciation, by faith, in his blood, to the *Gal. 5. v.* shewing of his iustice, for the remission of former *6. Ch. 6. v.* finnes. ] And that none other, nor manie others, ioyning their vertues together, could make redemption for sine, he proueth by the promise which God made, vrging the forme of Gods wordes, saying: [To Abraham were the promises said, & to his seede. *Gal. 3.* He saith not: *And to seedes*, as in manie: but as in one, *v. 16.* *And to thy seede*: which is Christ.] The same he iterateth in manie places. [In Christ (saith he) we *v. 18.* haue redemption by his blood (the remission of *Ephes. 1.* finnes) according to the riches of his grace. We *v. 7.* were by nature the children of wrath, as also the *2. v. 3. 4.* rest, but God (who is rich in mercie) for his exceeding

3. Paul preached the same in al his Epistles.

ding

- ding charitie, wherwith he loued vs, euen when we were dead by sinnes, quickned vs together in Christ, by whose grace you are saued, and raised vp with him; and hath made vs sure with him in the celestials, in Christ Iesus. By him we haue accessse, both (Iewes & Gentiles) in one Spirite, to the Father. For as there is one God: so one also Mediator
1. Tim. 2. of God & men, man Christ Iesus: who gaue him-  
v. 5. 6. self a redemption for al. Euen the same, [that was  
Heb. 2. v. a litle lessened vnder the Angels, because of the  
9. 17. passion of death, we see is crowned with glorie and  
honour, that through the grace of God he might  
taste death for al. That he might repropiciate the  
sinnes of the people.] That is, make a reconciliation  
Ch. 5. v. 9. for their sinnes: [who being cōsummate was made,  
to al that obey him, cause of eternal saluation.] This  
small Abstract, out of much more, which may be  
collected in S. Pauls Epistles, doth sufficiently shew,  
that Christ by his death & passion merited the grace,  
wherby mankinde is redemed, and wherby al the  
elect are, and shal be eternally saued.
- Iac. 1. v. 5. The other Apostles teach the same. [Voluntarily  
18. hath God begotten vs (saith S. Iames) by the word of  
truth] by Christ, the *Eternal word*, and *Truth* it self. The other  
Apostles
1. Pet. 1. [God according to his great mercie (saith S. Peter) teach the  
v. 3. Ch. hath regenerated vs vnto a liuelie hope, by the Re-  
2. v. 21. surrection of Iesus Christ from the dead. Who also  
1. Io. 1. v. suffered for vs.] S. Iohn saith [The bloud of Iesus  
7. Ch. 2. Christ cleanseth vs from al sinne. He is the propi-  
v. 2. ciation for our sinnes, & not for our only, but for  
the whole worlds] sinnes. In the Apocalypse he  
Apoc. 2. v. testifieth that [Christ hath washed vs from our  
5. Ch. 12. sinnes. And that the glorious Sainctes ouercame  
v. 11. (the assaultes of al enimies) by the bloud of the  
lambe] that is, of Iesus Christ. S. Iude, though not  
expresly, yet as supposing that al Christians know,  
that Christ is our onlie Redemer, and meritorious

cause of our reconciliation to God [ exhorteth al *Iuda. 7.*  
 thei to, to kepe themselves in the love of God, ex- 21.  
 pecting the mercie of our Lord Iesus Christ, vnto  
 life euerlasting ] concluding his Epistle with eternal  
 thanks, & praise [ To the onlie God our Sauour, *v. 25.*  
 by Iesus Christ our Lord. ]

*Sacraments are the instrumental cause  
 of grace.*

ARTICLE 8.

Gods grace  
 is ordinarily  
 applied to  
 mens soules  
 by the vse of  
 Sacraments.

**T**Hese former two Articles, being without con-  
 trouersie confessed to be most certaine, by al  
 Christians: That God is the principal Auctor of al  
 grace; & that he geueth it for the merite of Christ:  
 it foloweth to be declared, that the same is accom-  
 plished by secundarie causes; by special instruments,  
 & ministers, appointed of God for this purpose, as  
 the ordinarie meanes, by which Gods grace, and  
 Christs merite, being sufficient for al, are effectu-  
 ally applied to some, & not to al. For it is cleare, that  
 albeit [ God would haue al to be saued ] offering his *1. Tim. 2.*  
 grace to al; & that Christ redeemed al, paying abund- *v. 4.*  
 ant ransome for al. yet manie are eternally damned; *1. Ioa. 2.*  
 either persisting stil in sinne, or not perseuering in *v. 2.*  
 iustice, to the end. The cause of which different  
 effectes, can be no other, then the vse, or not vse, of  
 the meanes, that God hath ordayned: which is or-  
 dinarily, by receiuing of his holie Sacraments.

The conueni-  
 encie of sa-  
 craments, is  
 proued by ex-

2. The conueniencie wherof is very manifest, by  
 like examples, in the most part of Gods prouidence, *See Arti-*  
 in gouerning this whole world: especially his pe- *cle 1.*  
 culiar people the Church. For so God multiplieth  
 al liuing corporal creatures, by generation in euerie  
 kind, which he could doe by his only word, as he  
 first

*Gen.* 1. v. first created only two of euerie sorte: and so he also  
 22. 28. conserueth them by foode, though he could make  
 29. 30. them liue, as wel without meate, as with it. Like-  
 wise when God would destroy men, with beastes,  
*Ch.* 6. v. & foule for mans sinnes, he did it by water, rayning  
 17. *Ch.* 7. fourtie dayes, and nightes; and reserued those few,  
 v. 1. which he pleased, by the meanes of an Arke, & by  
 the industrie of Noe. When he would deliuer his  
*Exod.* 3. people from Ægypt, he sent Moyses; confirming his  
 v. 2. mission by miracles, & geuing him power to worke  
*Ch.* 4. v. miracles, and that with a rodde, which he caried in  
 17. v. 31. his hand; saying to him: [ This rodde also take in  
 thy hand: wherewith thou shalt doe the signes. ] And  
*Ch.* 14. v. accordingly [ Moyses wrought the signes before the  
 31. people, & they beleued God, & Moyses his seruant. ]  
*Ch.* 7. v. With the same rodde [ he stroke the water before  
 17. 20. Pharao, and other Ægyptians, which was turned  
*Ch.* 8. v. 7. into bloud. ] By the same meanes [ frogges were  
 multiplied, & sciniphes ] & other plagues vpon the  
*Num.* 21. Ægyptians And contrariwise [ the rockes ( being  
 v. 9. strooken with the same rodde ) yelded plentiful  
 swete waters, to Gods people in the desert. ] Those  
 4. *Reg.* 5. [ which were stoong with serpents, were cured by  
 v. 14. looking vpon the brasen image of a serpent. Naaman  
 the Assirian was cleansed of leprosie, by  
*Tob.* 6. v. washing himself seuen times in Iordan. The diuel  
 8. 19. *Ch.* was driuen away from young Tobias, and from his  
 8. v. 2. spouse Sara, by the smoke of a fishes hart, and liuer  
 broiled on the coales. And old Tobias being blind,  
 was cured by the gall of the same fish. ] By which,  
 & by innumerable other examples it is euident, that  
 God both in natural; & supernatural workes vseth,  
 secundarie causes, and external signes. As is more  
 amply shewed in the former Articles of this se-  
 cond part: as also that Sacrifice, and Sacraments are  
 the most principal sacred signes, and holie Pites.  
 And withal, that the Sacraments and Sacrifice of

amples of  
 Gods prou-  
 dence in other  
 workes,



the new Law, farre excel those of the old Testament.

Christian Sacraments are proved by holie Scriptures to be instrumental causes of grace.

Sacraments of the old Testament could not be instruments of Christs grace, which was not then extant, as now it is, and so the Sacraments are instruments therof.

Proved by S. Paul exemplifying in Baptisme.

3. Now therfore that Christian Sacraments, are not only signes, but also instrumental causes of iustification, and sanctification, is directly and clearly proved by holie Scriptures. First here in general, & breefly : afterwards particularly of euerie Sacrament, in their proper places. Touching them all in general, the Royal Prophete foreshe wing the singular grace of the new Testament, describeth it, by the similitude of a riuer, which floweth from a perpetual botomles fountaine, saing: [ The riuer of God *Psal. 64.* is replenished with waters. Thou ô God, hast prepared their meate (spiritual nutriment of faithful soules) because so is the preparation therof ] Euen by the diuine institution of Christ, geuing power of operation to what external signes, it pleased his infinite wisdom. For albeit the Sacraments of the old Testament were only signes, & seales, as S. Paul teacheth, saying: [ Abraham receiued the signe of Circumcision, the seale of the iustice of faith, that is in prepuce ] because Abraham beleued, & obeyed God, & so was iustified before he was circumcised, & then receiued circumcision: yet the Sacraments of the new Testament, doe both signifie, and geue the grace which they signifie, as is euident, by the Apostles comparision, calling the former [ weake, and poore elements, which could not bring to perfection ] & ascribing life of the soule, & death of sinne, to the vertue of Baptisme, saying: [ We are buried together with Christ, by Baptisme, into death (of sinne) that as Christ is risen from the dead, by the glorie of the Father, so we may walke in newnesse of life. For if we be become complanted to the similitude of his death, we shal be also of his Resurrection. Knowing this, that our old man is crucified with him, that the bodie of sinne may be destroyed

v. 7.

destroyed, to the end, that we may serue sinne no longer. For he that is dead (to sinne) is iustified from sinne.] Neither doth only faith iustifie, but the Sacraments together with faith in Christ, make vs aliuie to God, by the merite of Christs death and resurrection, applied to our soules. For as Christ once dead in bodie, and risen againe liueth to God. [ So

Not faith alone but with Baptisme, or other Sacrament, doth iustifie.

v. 11.

thinke you also (saith this Apostle) that you are dead to sinne. but aliuie to God, in Christ Iesus our Lord.] And so this change from the state of sinne, to the state of iustice, is wrought by faith and Baptisme, the first Sacrament; as is plaine by the Apostles doctrine in this place, And by faith and other Sacraments, soules are also iustified, and sanctified, after Baptisme. As shal be declared in the ensuing Articles, concerning euerie Sacrament in particular. Here it only resteth to shew in general: How Christs Ministers doe cooperate in his Sacraments.

*Christs Ministers are the ministerial cause of grace, in the Sacraments.*

## ARTICLE. 9.

SO doth euerie Deputie represent him, whose Office he executeth, that albeit the act which he doth, and sentence which he geueth, taketh force from the principal, that geueth commission, yet is not the Deputie a mere messenger to declare, or denounce, the wil of him, by whom he is deputed, but a true actor of the thing, which is done, by him in the name of an other: to witte, with this declaratiue distinction, that one is the principal, the other the ministerial Agent. And in ordinarie speech, the thing done hath denomination of both the actors. So the old Law is called the Law of God,

A deputie is not a mere messenger, but an actor of the thing which he doth by commission of an other.

Examples.

and also the Law of Moyses. The Gospel is called Christs Gospel, and severally that is called S. Mathewes Gospel, which he writte; & so to the other three Euangelistes are ascribed the Gospels which they writte, by this title [ According to Mathew, to Marke, to Luke, and to Iohn. ] And S. Paul calleth it his Gospel, which he preached, saying: [ According to my Gospel ] nothing derogating from Christ, who is the proper, & principal Author of the Gospel. And so al other holie Scriptures, are Gods word, and also ( in this true & ordinarie sense ) are the wordes of the Prophetes, of the Apostles, and of the Euangelists. And so in al other actions, God being euer the principal Agent, diuers thinges are his instruments, and Agents, and men are often his ministers: so that the effectes are truly ascribed to al those Agents, & they are al truly called the efficient causes, of the same effectes. For euen as properly, and truly as it is said; that a man writeth, his hand writeth; & his penne writeth; and that a Scribe, or Secretarie writeth the wil of an other, so no lesse true and proper is it to say: God geueth grace, and remission of finnes, as the principal Agent; Christ as Man, doth the same, as Gods instrument vnitied in Diuine Person. The Sacraments doe the same, as instruments prepared to such vse: & Christs Ministers doe also the same, as his deputies Through his merite, and power, inuisibly working by the same instruments, & ministerie. Which is further declared, as wel concerning the conueniencie, as the assured certaintie therof, by these holie Scriptures.

A similitude.

This doctrine is proued both to be conuenient & certaine, by holie Scriptures,

2. God by the ministerie of Moyses deliuered his people from Ægypt ( as is noted before ) bringing them through the redde sea, making them drie passage, where Pharaο, & al his hoste were drowned; so that they saw & acknowledged [ the mightie hand which our Lord had excercised. ] Acknowledging  
 Exo. 14. v. 31.  
 alio

*Ch. 32.* also [ That Moyses had brought them out of the  
*v. 1.* land of Ægypt; and beleued our Lord, & Moyses his  
*Ex. 20. 26* seruant. ] Likewise by the ministerie of Moyses God  
*Leuit. 1.* gaue them the written Law, with Sacrifices, Sacra-  
*&c.* ments, & other Rites, ordaining proper Ministers of  
 al. Which we shal not nede here to recite. Also in

*Iudic. 7.* the battles of our Lord, against the enimies, the God is hono-  
*v. 18. 20.* faithful good people cried, victorie [ To our Lord, & red for his  
 to Gedeon. The sword of our Lord, & of Gedeon ] power geuen  
*Rom. 13.* So in the Law of Christ, temporal Princes, & other to his Mini-  
*v. 1. 2.* Magistrates, are Gods ministers in temporal affaires; sters.

& as Actors therof, if they be good, are renowmed,  
 though the principal glorie pertyne to God, who  
 is alwayes the principal Agent. But touching our  
 present, and special purpose, it is no lesse eident:  
 that the Ministers of Christs Sacraments, whether  
 themselves be in the state of grace, or no, so they be  
 Christs true Ministers, are the ministerial cause, of  
 that grace, which God geueth to them, that tightly  
 receiue the same Sacraments. For that Christ, not

only hath power in earth, as he is the Sonne of man,  
 to forgeue sinnes, but also communicateth the same  
 to other men, is cleare by the testimonie of the Eu- Christ as Man  
 not only hath  
 power, but  
 also geueth  
 power to men  
 to forgeue  
 sinnes.

*Mat. 9.* angelist S. Matthew, expresly saying that [ the mul-  
*v. 8.* titudes seing (the visible miracle, by which our  
 Lord proued his inuisible power, to forgeue sinnes)  
 glorified God, that gaue such power to men. ] Not  
 to one man, Christ; but also to other men, by his im-  
 parting therof. If anie Aduersarie shal perhaps re- An obiection  
 is preuented.  
 plie, that this was but the conceipt of the vulgar  
 people, not the true beleefe of the more prudent;  
 let him know, that God is not glorified, by errone-  
 ous-mistaking, or wrong interpreting his factes, and  
 sayinges; but by the certaine truth, & right beleefe.

In

Confirmed by  
other Scrip-  
tures, And  
a frivolous  
evasion cutte  
of by the text.

Christs Mini-  
sters are Gods  
coadiutors,  
helping to  
saue soules.

The Apostles  
in very deede  
wrought mi-  
racles, & for-  
gaue sinnes by  
power recei-  
ued of God.

3. In further confirmation that Christs Ministers can by their ministerie forgeue sinnes, himself said *IOAN. 20.* plainly to his Apostles: [Receiue ye the Holie Ghost: *v. 22. 23.* whole sinnes you shal forgeue, they are forgeuen them.] He saith not: whose sinnes you shal denounce, or declare to be forgeuen: but [whose sinnes you shal forgeue] which necessarily importeth, that Christs Ministers doe in deede forgeue sinnes, and so are the ministerial cause of grace, and of the effects of his Sacraments, and of other diuine Rites [we are Gods coadiutors (saith S. Paul of him self, *1. Cor. 3.* and other Apostolical men) you (Christian people) *v. 9. Ch.* are Gods husbandrie, you are Gods building. So let *4. v. 1.* a man esleme vs, as the Ministers of Christ, and the dispensers of the Mysteries of God. God hath geuen *2. Cor. 5.* vs the ministerie of reconciliation, *v. 16. Ch.* *v. helping,* doe exhorte, that you receiue not the grace of God in *6. v. 1.* vaine.] In al which, and the like textes of holie Scriptures it is manifest, that Christs Ministers are not only messengers, but real *Actors, Coadiutors,* doe *Iac. 5. v.* reconcile, doe *forgeue sinnes,* doe *helpe, to saue soules* (as *20.* S. Iames speaketh) in the very same sense, as the Council of the Iewes truly said, of S. Peters and S. Johns miracle, when they had healed a lame man. *Act. 3. v.* [A notorious signe, in deede *bath bene done by them.*] *16.* And as S. Luke also saith. [By the handes of the Apo- *Ch. 4. v.* stles, were manie signes, and wonders done among *16. Ch. 5.* the people] that is, by the powerable ministerie of *v. 12.* the Apostles. And euen so the same, and other Apo- stles did forgeue sinnes, & other Priests doe in deede forgeue sinnes, by power & commillion receiued of Christ, as they are the Ministers of his holie Sacraments. And thus much may here suffice, of Sacraments in general,

*Baptisme, the first of Christs Sacraments,  
is necessarie to saluation.*

## ARTICLE 10.

**T**O enioy the vse of this life, it is necessarie to be borne into the world, for before a childe be borne, he is not accounted as one of this world: Euen so to enioy the glorie of heauen, it is necessarie to be made one of Gods faithful flocke

Men are ingrafted in the societie of God by special Rites.

1. 104. 1. a member of the Church, [That we haue societie  
v. 3. with the heauenlic Father, & with his Sonne Iesus Christ.] As therefore some were ingrafted in the societie of the faithful, & made members of Gods Church, in the old Testament by Circuncision, and before that, by Sacrifices, or other Rites: So in the Church of Christ a faire more excellent meanes is ordained, that men be borne againe by spiritual regeneration, by Baptisme in water, and the Holie Ghost. As we shal here declare by the holie Scriptures.

2. This Sacrament of Baptisme was first prefigured in the beginning of this world, by that which Moses writeth: that [the Spirite of God moued ouer the waters.] For as the waters then receiued vital vertue of the Holie Ghost, to produce fishes, and birds: so Baptisme in water receiueth spiritual vertue of the Holie Ghost, to procreate new men, as  
Gal. 4. v. [new creatures] wherupon Christs children are  
15. Ch. 4. called fishes: and [his Apostles fishers of men] for  
v. 19. that he sent them with auctoritie [to teach all nations] of this vast world, & to geue them spiritual  
v. 19. life, by the quickning water of Baptisme. Another figure foreshignifying Baptisme, was the vniuersal  
Gen. 7. diluge [in which onlie Noe and they that were  
v. 23.

Diuers figures of Baptisme.

The water springing fishes, and birdes:

The diluge, And many other waters;



with him in the Arke: eight soules, were saued by 1. Pet. 3. water, wherunto Baptisme (saith S. Peter) being of v. 20. 21. the like forme, now sauieth vs also. ] Manie other Ex. 14. v. waters, the Redde sea, through which the children 16. Ch. 15. of Israel passed from Ægypt; the water which was v. 25. Ch. made sweete by Moyfes, casting into it, a peece of 17. v. 6. wood; the waters drawen out of rockes; the water Ios. 3. v. 13 of Iordane, through which Iosue with al the people 4. Reg. 5. passed; in which afterwards Naaman the Syrian v. 15. Ch. was washed, & cleansed from leprosie; the water 6. v. 6. on which Eliseus the Prophete made yron to swimme: Exo. 3. v. and sundrie baptismes in water, prescribed by the 18. Leuit. Law, did foreshew that Christ would institute this 22. v. 6.

Circumcision  
is a most pro-  
per figure of  
Baptisme.

most necessarie holie Sacrament in water. Circum- Gen. 17. cision, though of an other forme, was in other v. 10 23. respects the most proper figure of our Baptisme: as by which, the faithfull were incorporated in the Church of God, made capable of other Mysteries, Exo 12. and distinguished from al other nations. For euen v. 48. so Baptisme is now *Ianna Sacramentorum*. The gate of al other Christian Sacraments. Before which there can not be anie other, & by which Christians are distinguished from al other people. Wherupon S. Paul saith, that Christians [are circuncised with Colos. 2 v. Circumcision not made by hand, in spoiling of the 11. 12. bodie of the flesh, in the Circumcision of Christ, buried with him in Baptisme.]

No Christian  
Sacrament be-  
fore Baptisme

Baptisme is  
proued also  
by the Pro-  
phetes  
By Dauid.

3. Besides which propheticall figures, so expounded in the new Testament, Baptisme was also foreshewed by other Prophetes. The Royal Psalmitt, Psal. 105. v. 10. alluding to the historial deliuerie of the Israelites from Ægypt, saith that our Lord [redemed them 1. Tim. 2. out of the hand of their enemy] Which more properly pertaineth to Christians, deliuered from captiuitie of sinne, by vertue of Christs redemption, applied in Baptisme, then to the children of Israel, for whom no price, nor rancome, was payed, at their

their departure from Ægypt; in regard wherof the Prophete should say that God [redemed them] when he in a mightie hand, without payment of ransome, brought them from captiuitie. But now in Baptisme soules are deliuered from captiuitie of sinne, by application of Christs death for our ransome. Because [ he gaue himself a redemption for al. He tasted death for al, that he might repropiciate the sinne of the people ] as the Apottle speaketh, that is, reconcile them from sinne. Of Christian Baptisme also are most properly vnderstood two Prophecies

By Ezechiel.

Heb. 2. v.  
17.

Ezech. 36.  
v. 25, 26.

Ch. 47. v.  
1, ad 12.

1. Esd. 1.  
v. 5. &c.  
2. Esd. 1.  
2. &c.

And I wil geue you a new hart, and vvil put a new spirite in the middes of you: & vvil take avway the stonie hart out of your flesh, and I vvil geue you a fleshe (or soft tender) hart: and I wil put my spirite in the middes of you.] What other vvater, but the vvater of Baptisme vvorketh so excellent effectes, in *cleansing from al contaminations*, and in *making a new spirite*, in men soules, and tender harte? At another tyme God shevved to the same Prophete a vision, concerning diuers Mysteries: Amongst vvich he savv vvaters, issuing from vnder the Temple. [ Behold (saith he) vvaters issued forth vnder the threshold of the house toward the East. ] Certaine it is, that no historie maketh anie mention, of vvaters issuing from anie part of the Temple, vvich vv as build by Salomon, or renewed by Zorobabel and others, after their captiuitie in babylon. Moreouer at this time, vvhen Ezechiel prophecied, Salomons Temple vv as destroyed, & this Prophete and others, foretold that it should be reedified. And Esdras and Nehemias vvrite after vvards, that it vv as

dingly

dingly performed: but no word at al, of such waters issuing forth from the same Temple. Notwithstanding that the Prophete here describeth a very admirable water strangely issuing forth, & mightly increasing: first knee deepe, [euen to the knees] *Ezech. 47.* then [euen to the reynes] lastly it was such [a torrent, which (saith the Prophete) I could not passe ouer, because (saith he) the waters were risen of the deepe torrent, which can not be passed ouer.] *v. 4 5.* He addeth of the fruitfulness of the ground, which was watered with the same torrent, that [he beheld in the banke therof exceeding manie trees, on both sides] & further touching the benefite of this water he saith, that [euerie living soule that creeperth, withersoener the torrent cometh, shall liue, & there shall be very manie fishes, after that these waters are come thither, and they shall be healed, and al thinges shall liue, to which the torrent shall come.] *v. 7.* How al this, and the residue of this passage, may be interpreted of Baptisme the first of Christs Sacraments, and consequently of other Christian Mysteries, the studious may search, and al the faithful may admire the profunditie of Gods word. *v. 9.*

**S. Iohn Baptist** did both prefigure, and foretel the Sacrament of Baptisme.

4. A more cleare & certaine, both figure, & prophetic of Christian Baptisme, was the Baptisme of *Mat. 3. 7.* S. Iohn, & his preaching icyned therewith. For [he *5. 6.* baptized in water, and manie came to him, from Ierusalem, & al Iewrie, and al the countrie about Iordan, & were baptized of him. And he preached the *Mar. 1. 7.* baptisme of penance vnto remission of sinnes.] He *4. Luc. 3.* that could not baptize, vnto remission of sinnes, yet *v. 3.* preached the Baptisme of penance, to witte, the Baptisme, which Christ would geue vnto remission of sinnes: expressly teaching that as Christ did farre excel him: so Christs Baptisme should haue much *Mat. 3.* greater vertue, and effect, then his Baptisme had. *v. 11.* And therby amongst other differences, declared his

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owne meannesse in respect of Christs excellencie.  
*Luc. 3. v.* For [ the people imagining ( saith S. Luke ) and al  
*15. 16.* men thinking in their harts of Iohn, lest perhaps he  
*Marc. 1.* were Christ (the expected Meſſias) Iohn answered  
*v. 1.* ſaying vnto al: I in deede baptize you with water,  
*10. 1. v.* but there ſhal come a mightyer then I, whose latcher  
 33. of his ſhoes. I am not worthie to looſe: he ſhal bap-  
 tize you in the Holie Ghoſt, & fire ] ſhewing plainly  
 that his Baptiſme was but a preparation, and preſig-  
 nification in water only, of Christs Baptiſme, which  
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After S. Iohns  
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 tiſme v as  
 neceſſarie.

*Aſt. 19. v.* ced not to ſaluation. As S. Paul, & others teach vs,  
 4. 5. by their praſtiſe, cauſing them to be baptized with  
 Christs Baptiſme, that had bene already baptized  
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 neceſſarie (as they iudged it to be, nor lawfull ( but  
 ſacrilegious rebaptization) if the two Baptiſmes had  
 bene of equal vertue, & effect.

5. Further concerning the neceſſitie of Chriſtian  
 Baptiſme, our Lord himſelf ſaid expreſſly to Nicode-  
*Ioa. 3.* mus. [ Amen, amen I ſay to thee: Vnles a man be  
*v. 3.* borne againe, he can not ſee the kingdome of God. ]  
 And Nicodemus not vnderſtanding the Myſterie, &  
*v. 4.* demanding, [ How a man can be borne againe? ] af-  
*v. 5.* ter that he is once borne, from his mother wombe?  
 our Sauour explicating his former ſpeech [ an-  
 ſwered, & ſaid: Amen, amen I ſay to thee: Vnles a  
 man be borne againe of water, and the ſpिरite, he  
 can not enter into the kingdom of God ] The reaſon  
*v. 6.* wherof our Lord explained, ſaying: [ That which  
 is borne of fleſh ( of natural parents, by ordinarie  
 generation) is fleſh (is in the ſtate of humane nature,  
*Epheſ. 2.* which is corrupted; and ſo he is borne the childe of  
*v. 3.*

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dingly performed: but no word at al, of such waters issuing forth from the same Temple. Notwithstanding that the Prophete here describeth a very admirable water strangely issuing forth, & mightily increasing: first knee deepe, [euen to the knees] *Ezech. 47.* then [euen to the reynes] lastly it was such [a torrent, which (saith the Prophete) I could not passe ouer, because (saith he) the waters were risen of the deepe torrent, which can not be passed ouer.] He addeth of the fruitfulness of the ground, which was watered with the same torrent, that [he beheld in the banke thereof exceeding manie trees, on both sides] & further touching the benefite of this water he saith, that [euerie liuing soule that creeper, withersoener the torrent cometh, shal liue, & there shal be very manie fishes, after that these waters are come thither, and they shal be healed, and al thinges shal liue, to which the torrent shal come.] How al this, and the residue of this passage, may be interpreted of Baptisme the first of Christs Sacraments, and consequently of other Christian Mysteries, the studious may search, and al the faithful may admire the profunditie of Gods word.

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*15. 16.* men thinking in their harts of Iohn, lest perhaps he

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*33.* of his shoes. I am not worthie to loofe: he shal bap-

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nification in water only, of Christs Baptisme, which

should be both in water, & the Holie Ghost, sancti-

fying the baptized, and inflaming their soules with

the fire of charitie. Againe that S. Iohns Baptisme

was only a figure of Christs Baptisme, and not the

same in vertue, and effect, is cleare: for that it sum-

*Art. 19. v.* ced not to saluation. As S. Paul, & others teach v,

*4. 5.* by their practise, causing them to be baptized with

Christs Baptisme, that had bene already baptized

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Baptisme, our Lord himself said expressly to Nicode-

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*v. 3.* borne againe, he can not see the kingdom of God. ]

And Nicodemus not vnderstanding the Mysterie, &

*v. 4.* demanding, [ How a man can be borne againe? ] af-

ter that he is once borne, from his mother wombe?

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*v. 6.* wherof our Lord explained, saying: [ That which

is borne of flesh ( of natural parents, by ordinarie

*Ephes. 2.* generation) is flesh (is in the state of humane nature,

*v. 3.* which is corrupted; and so he is borne the childe of

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 that Baptisme  
 is necessarie.



wrath) & that which is borne of the Spirite (spiritually borne againe of water, & the Holie Ghost) is spirite ] that is, liueth spiritually. And so he willing Nicodemus to learne this point of doctrine, said vnto him [ Marke not, that I said to thee: You must be borne againe. ] Al one, as if he had said: You must be baptized in water and the Holie Ghost: els you cā neither see nor enter into the kingdom of God. Which is euidēt by the plaine wordes of the sacred text. *1. Iuan. 3. v. 3. 5.*

And commanded to baptize al nations.

6. Agreeable wherunto, our Sauour after his Passion, and Resurrection, gaue commandment to his Apostles, when he appeared to them in Galelee, saying: [ Al power is geuen to me, in heauen and in earth: going therefore teach ye al nations: baptizing them in the name of the Father, and of the Sonne, and of the Holie Ghost. ] Lastly to the same Apostles, and others, at the time of his Ascension, he said [ He that beleueth, and is baptized, shal be saued ] distinctly signifying that both Faith, & Baptisme are necessarie to saluation. And what els is necessarie, as Hope, Charitie, and other vertues, with perseverance therein to the end, is to be declared in other places. *Mat. 28. v. 18. 19. Mar. 16. v. 16. 1. Cor. 13. v. 13. Mar. 10. v. 22. Ch. 24. v. 13.*

The Apostles did execute this commandment, as necessarie to saluation.

7. That the Apostles, and other faithful persons held Baptisme to be necessarie, together with faith, repentance, and other vertues, is further manifest by their diligent, & conformable practise to Christs doctrine. S. Peter hauing perswaded a great multitude, that Christ our Lord, whom they had denied, & caused to be crucified, was risen from death, and they being compunct in hart, and demanding what they should doe; [ Doe penance (said he) and be euerie one of you baptized in the name of Iesus Christ, for remission of your sinnes. ] S. Philippe the Deacon instructing the Eunuch (the Quenes Treasurer of Æthiopia) amongst other pōinctes of Christiā faith, taught him the necessitie of Baptisme; as ap-

*Art. 8. v.* as appeareth by the Eunuches demanding to be  
 27.35.36. baptized; saying, when they came by the way to a  
 certaine water [Loe water, who doth let me, to be

*v. 38.* baptized? And they went downe into the water, &  
 Philippe baptized him.] S. Paul being miraculously  
 conuerted from a hote persecutor, to a faithful ser-

*Art. 9. v.* uant of our Lord Iesus Christ, was cured of blindnes,

*I. 6. 18.* by Ananias a disciple of Christ: and by Baptisme ad-  
 ioyned to the Church. Cornelius a Gentil being

*Ch. 10. v.* wel disposed, & religiously affected [fearing God,

*I. 2. 3.* with al his house, doing manie almes deedes to the

*v. 25.* people, and alwayes praying to God] was appointed

by a vision, to send to S. Peter, and by him to be

*v. 35. &c.* further instructed, which S. Peter, by warrant of

an other like vision from God, performing, and fin-

dinding him, & diuers others with him, already indued

*v. 44. 46.* with Gods special grace [the Holie Ghost also com-

*48.* ming in visible signes vpon them, so that they spake

with tongues, & magnified God] yet S. Peter caused

them to be baptized. So necessarie it is by Christs

owne doctrine, & Apostolical practise, that *al must*

*be borne againe:* that is to say, be baptized, both for re-

mission of sinnes, & though some be iustified before,

yet they also, must (by this Sacrament) be associated

to the visible Church of Christ.

8. In case that anie sincerely desiring Baptisme,

happen without their owne fault, to be preuented

with death, before they be baptized, then their good

desire is to them, *Baptismus Fluminis*: Baptisme of the

Holie Ghost, inflaming their hartes, & supplying the

effect, to eternal saluation. Some also before Baptis-

me, haue yelded their liues; & others may yeld their

liues, for Christs sake, in testimonie of Christian Ca-

tholique Religion, & to them, Martyrdom is *Baptis-*

*mus Sanguinis*, Baptisme of blood. Because they are

baptized in their owne blood. But the ordinarie

Baptisme is *Baptismus Fluminis*, Baptisme of water.

Though some  
 be iustified  
 before Baptis-  
 me, yet it is  
 necessarie for  
 other effects.

Three sortes  
 of Baptisme.

Fluminis.

Sanguinis.

Fluminis.

*Baptisme*

*Baptisme is more especially necessarie for  
Infants.*

ARTICLE. II.

It is diuine  
malice to  
omitte Baptis-  
me of Infants.

**I**F the inueterate malice, and enuie of the subtil serpent, were not known to be insatiable, we might marvel, why the Pelagianes long since, and some Sectaries at this time, namely Anabaptistes, defraude Infants of Baptisme. Especially seeing, that although it were not necessarie, yet all Christians confessing at least, that it is not hurtful, and that Infants being baptized, & so parting from this life, before they committe any actual sinne, are assuredly saued. But the cruel enimie of mankind, besides all those, whom through their actual consent, by yielding to fallhood; or other mortal crimes, he bringeth to eternal perdition, laboreth also to deprive children of eternal glorie, by seducing their parents, to omitt their Baptisme, as not necessarie for their saluation. Which is the doctrine of Caluin, & practise of Anabaptistes, and of some English Puritanes. Against whom therefore we are to proue, that it is not only lawful to baptize Infants (which few or none dare denie) but also most necessarie for them: because they, not hauing the vse of reason, can not actually desire, & seeke it [nor otherwise enter into the kingdome of God] without it.

Ioan. 3.

v. 5.

The necessity  
of childrens  
Baptisme is  
very probably  
proued by the  
precept of  
Circumcision.

2. And first this Catholique doctrine, that Infants ought necessarily to be baptized, is more then probable, by the similitude of Circumcision: which God instituting, commanded expressly, to circumcise children in their infancie, saying: [An Infant of eight dayes, shal be circumcised among you: as well the homeborne shal be circūcised, as the bought seruant] whether the parents were Hebrewes, or Gentiles

Gen. 17.

v. 12.

- v. 14. Gentiles, Abraham was commanded, to cause al that belonged to him, to be circuncised. [ the male whose flesh of his prepuce shal not be circuncised, that soule shal be destroyed out of his people.] That this was a figure of Baptisme is noted in the precedent Article. S. Paul so expounding it. Comparing therfore the figure, & the thing prefigured together, Colof. 2. v. you see, that by Circumcision the people of God II. 12. were not only distinguished from the Heathen Infidels, but also that Infantes were to be circuncised, and punishment inflicted for omission therof, at least vpon them, by whose fault it was omitted. Euen so therfore by Baptisme, Christians are not only distinguished from Iewes, & Paganes, but this distinction also perteyneth to children: & they wanting Baptisme, lose the benefite therof, and al those offend, by whose default it is omitted.
3. But to passe from the figure to the thing it self. Our Sauours wordes are general without limitation of age, or sexe, without exception of Infantes. Proued by Christs wordes.
- Ioan. 3. [ Vnles a man (*nisi quis*, man, woman, or childe) be v. 5. borne agane of water, & the Spirite (water & the Mar. 3. v. Holie Ghost) he can not enter into the kingdom of 11. Luc. 3. God. ] Yea so farre doe they erre, from Christs And by his fact, in a benefite of lesse necessitie.
- v. 16. wordes & practise, which would exclude Infantes from Baptisme, that our Lord corrected his Disciples, for endeouoring to hinder children, from other grace, & spiritual benefite, imparted by external signes, saying to thē in plaine termes [ Suffer the litle Mat. 19. children, & stay them not from coming to me: for v. 14. 15. the kingdom of heauen is for such. Let them come to me ] not only, be commended to me (by the faith of others) but be personally brought to my presence: shewing that by so coming to him, they should be made apt to enioy the kingdom of heauen, which is ordayned for such. And being so brought vnto Marc. 10. him [ he embracing them, & imposing handes vpon v. 16. them,

them, blessed them.] If Christs Actions be for our instruction (as doubles they are, for he begane to doe, & then to teach) in that, he admitted infantes, *Act. 1. 7. 1.* he did plainly teach vs, that they are as capable of his Baptisme, as of his blessing, by embracing, and imposition of handes. And are not his wordes general, that al must be baptized, not excluding Infantes? Did he not yelde this reason why they should be brought vnto him, because the kingdome of heauen is for such. And consequently that they must come (or be brought) vnto him, to this end, that they may enioy the kingdom of heauen?

Al men are borne in original sinne, which can not be otherwise remitted in children then by Baptisme.

4. Againe that children are capable of Baptisme, and the grace therof, is proued, because our Sauours providence is sufficient to al, which are in sinne, & that children are borne in original sinne, S. Paul teacheth, saying [ By one man sinne entred into *Rom. 5. 12.* this world, & by sinne death, & so vnto al men death did passe, in which al sinned ] directly affirming that we al sinned in Adams transgression, and that in him al his future progenie was infected: his actual preuarication, originally pertheyning to al his posteritie, because he represented al mankind. for though the diuels sinned first, and also Eue sinned before Adam, & manie doe imitate both them & Adam, in sinning actually, yet death, which is the punishment of sinne, came not vpon al men, for the sinnes of diuels, or of Eue, but [ it entred by the sinne of one man (to witte of Adam) euen on them also (saith *v. 14.* the Apostle) that sinned not, after the similitude of the preuarication of Adam ] that is sinned not actually, as it is certaine that Infantes doe not, who yet are iustly subiect to death, which were not iust, if humane nature were not generally subiect to sinne, & therefore it is cleare, that they are borne in original sinne. And so doe nede remission of sinne, because [ iudgement in deede is or one (saith the Apostle) to *v. 16.* con-

7. 17. condemnation: for in the offence of one, death reigned by one ] Wherefore seeing Infantes neede remission of original sinne, & that Christ hath ordainned Baptisme to be the regeneration, or new birth,

*Youn. 3. 7.* without which [ none can see God, nor enter into the kingdome of God ] it foloweth by good consequence of Christs special care of al, & amongst the rest of Infants, that this special helpe by Baptisme, perteyneth also to them. And so much the rather, others ought to procure that they be baptized, because they can neither procure it to themselues, nor by actual desire supplie the effect, as those may doe in case of necessitie, which haue vse of reason.

5. As for the euasion which some Calvinists make pretending, that Christians children, are holie from their mothers wombe, & nede not Baptisme, because S. Paul saith [ The man an infidel is sanctified by the faithful woman: & the woman an infidel, is sanctified by the faithful husband: otherwise (saith he) your children should be vncleane, but now they are holie ] therfore, say our Aduersaries: Solution of an obiection.

*1. Cor. 7.* Children are holie by the faith of their parents. Observe here by the way diligent reader, first how egregiously the new masters contradict their owne most common doctrine, denying that anie can merite holines for them selues, much lesse for others, & yet say they: Christians children are holie for their parents faith. Secondly how slightly they search the sense, and meaning of this holie Scripture, catching the wordes, & applying them to their owne imagination, contrarie to the Apostles doctrine in other places, where he saith that [ we are borne the children of wrath: and by regeneration, become the children of God. ]

*v. 14.* The true sense of the Apostles wordes is manifest by the scope of his discourse. He hauing taught how strict & indissoluble, the bond of Matrimonie is between two Christians, exhorteth Our aduersaries contradict their owne doctrine.

*Ephes. 2.* They doe not search the sense of holie Scriptures, but wrest them to their owne purpose.

*v. 3. 4.* The true sense of the Apostles wordes



is gathered by  
the scope of  
his exhorta-  
tion.

The faith of  
one may be  
occasion, but  
not the cause  
of an others  
conuerſion.

And of the  
ſanctification  
of children.

also ſuch Chriſtians, as were formerly married to Infidels, rather to continue with them, then to be ſeparated, if the infidel be alſo content to remaine. And for the better perſwading them in this caſe, he propoſeth the ſpiritual good, which may enſue, as wel to the married partie, not yet conuerted, as to their children, ſaying [ If anie brother (that is, if anie Chriſtian) haue a wiſe, an infidel, and ſhe conſent to dwel with him, let him not put her away. And if anie woman haue a husband, an infidel, and he conſent to dwel with her, let her not put away her husband ] his reaſon why he geueth this counſel ſolloweth [ For (ſaith he) the man an infidel is ſanctified by the faithful wowan, and the woman an infidel is ſanctified by the faithful husband ] which can no otherwiſe be vnderſtood, but that the good conuerſation of the faithful, may be occaſion of conuerting the infidel. And likewiſe that their children may be ſanctified. In confirmation of which probable good effect, he alleageth the example of their children, which by this ſame occaſion, were already, made cleane, cleaſed from ſinne, which [ otherwiſe ſhould be vncleane. but *ibid.* now they are holie ] *now* (ſaith he) not lo borne, but *now are holie*, which were borne the children of *Ephes. 2.* wrath. Neither doth the Apoſtle aſſure them, that *v. 3.* this effect ſhould ſollow, nor deliuereth his aduiſe *v. 15.* as a precept, but commending it to their conſideration, concludeth, ſaying: [ How knoweſt thou *v. 16.* woman, if thou ſhalt ſaue thy husband? or how knoweſt thou man, if thou ſhalt ſaue the woman? ] ſignifying that there may be good hope, but no certaintie, of the patties conuerſion, that is yet an infidel, & of the childrens cleaſing from ſinne by this occaſion, to witte, by Baptiſme, as by the inſtrumental cauſe.

6. Finally when the ſacred Histoꝛie reporteth in  
general

Act. 16. v. general, that whole families were baptized, [ The whole fami-  
 15. 31. 33. deuout woman Lidia, & her house: The keper of a lies were bap-  
 prison, & al his house ] and the like, who can doubt tized, without  
 but children are comprised, & were baptized, seing exception of  
 no exception is made of children? Els let our Ad- children.  
 uersaries shew by expresse Scriptures, that it is not  
 lawful, or not necessarie to baptize Infantes. And  
 so this being sufficient, touching the necessitie of  
 Baptisme, let vs likewise declare of the effectes  
 therof.

*By Baptisme the soule is cleansed from sinne,  
 & sanctified with grace.*

## ARTICLE 12.

**L**ike as in the former Articles, our Aduersaries  
 denie the necessitie of Baptisme, especially to The state of  
 Infantes: so they dissent from vs, rather more con- the contro-  
 cerning the effectes of Baptisme, & other Christian uersie.  
 Sacraments: holding them to be only signes, or seales  
 of iustification: such as were Circumcision, and  
 other Sacraments of the old Testament, & denying  
 the Sacraments of Christ, to be instrumental causes  
 of the remission of sinnes, & of sanctificatiō through  
 Christs grace, applied by them, to the soules of men,  
 as the Catholique Church beleueth, and teacheth.  
 Which beleefe & doctrine, besides the former proo-  
 fes, touching al Christs Sacraments in general, is  
 here further declared of Baptisme in particular.

Art 8.

2. A plaine figure, & presignification wherof, was  
 that fauour of God which happened by his mightie  
 power, to the children of Israel, passing through As the Ægyp-  
 the reade sea: where Pharaο, and al his armie of the tians were  
 Ægyptians being entred into the reade sea, were de- drowned in  
 stroied [ neither did there so much as one of them the reade sea  
 Exo. 14. v. 28. 29. 30. remaine. But the children of Israel marched through so al sinnes  
 are destroyed  
 in Baptisme.

the middes of the drie sea, & the waters were vnto them, as in steede of a wal, on the right hand, and on the left: and our Lord deliuered Israel in that day, out of the hand of the Ægyptians.] Euen so Baptisme applying the merite of Christs bloud, to the baptized, al their sinnes are destroyed, & washed away, not one remayning. For it is cleare by S. Pauls exposition, that this Mystical diuine worke, was a figure of Christian Baptisme, where he not only saith, that al the Israelites (in the time of Moyse's gouernment) [were vnder the cloud, & al passed through the sea, *1. Cor. 10.* & al in Moyse were baptized, in the cloud, and in *v. 1. 2. 3.* the sea: and that in the more part of them, God was not wel pleased] but he also addeth, that [these things were done in a figure of vs: & chanced to them *v. 6.* in figure.] And so instructed the Corinthians, & in *v. 11.* them al Christians, that Mysteries of the old Testament, are figures of Christian Mysteries, namely the passage of the Israelites through the sea, to be a figure of Christian Baptisme; their eating of Manna, and drincking water of the rocke, a figure of the holie Eucharist; their safe deliuerie from the Ægyptians, & yet destruction of manie in the deserte, a figure of manie Christians, once deliuered from al sinnes in Baptisme, and nourished by the B. Sacrament, yet perishing through other sinnes, committed afterwards.

Things done  
in the old Te-  
stament were  
figures of  
Christian My-  
series.

King Dauid  
prophecied  
this effect of  
Baptisme, al-  
luding to the  
deliuerie of  
Israel, and  
destruction of  
the Ægypti-  
ans in the  
readsea.

3. Further more, touching our present purpose, the Royal Psalmist reciting this benefite of the peoples deliuerie from Ægypt, by passage through the readsea, interposeth (as the maner of Prophetes is) something not conteyned in the historie, but apperteyning to the thing prefigured, saying [Our Lord *Psal. 105.* saued them, from the hand of those that hated them: *v. 10. 11.* & he redemed the out of the hand of the enimie. And the water ouerwhelmed those, that afflicted them, there did not one of them remaine] where the Pro-  
phete

- phete foreseeing the Redemption of mankinde, to be made by Christ, & to be applied to Christians by Sacraments, as first by Baptisme, said [our Lord redeemed them] paying a great price, an abundant ran-  
 v. 10. some, his owne blood, by which we are ransomed from bondage of sinne, & the diuel, & that also applied by Baptisme, signified not by euerie sea, but most aptly by the *readsea*; hauing vertue to wash away sinnes by Christs blood: yea al sinnes what soeuer contracted, or committed before: euen from al sinnes, that enter with them, into this readsea, as the historie conteyneth in the figure, & the Prophete expresseth in his prophecie: [The water ouerwhelmed those that afflicted them, there did not one of them remaine.]  
 v. 7. 8.  
 v. 11.

Art. 10. 4. Agreeable wherto our Lord also saith by his Prophete Ezechiel, vnto future Christians (as we allea-  
 nu. 3. gged befoae) [I wil powre out vpon you cleane wa-  
 Ezech. 36. ter, & you shal be cleansed from al your contamina-  
 v. 25. tions, and from al idols wil I cleanse you.] Further concerning sanctification, and holines, after the remission of sinnes, he addeth, saying [And I wil geue  
 v. 26. you a new hart, & wil put a new spirite in the middes of you: and wil take away the itonic hart out of your flesh, and wil geue you a fleshie hart] a tender hart, prone to mercie, flexible to Gods wil, and apt to embrace good inspirations.

5. Doubtles our Sauour in his speech to S. Peter, vpon occasion of an other washing, alluded to Baptisme, signifying the effect therof, to be washing and cleansing from al sinnes: when he said [He that is washed (that is baptized) needeth not but to wash his feete (his affections or inclinations, which are not sinnes, for it foloweth [but is cleane wholly] being rightly washed by Baptisme: to write, if the person baptized was sincerely disposed, to receiue the grace, & effect of the Sacrament. For otherwise

An other prophecie of remission of sinnes, and sanctification by Baptisme.

The same is proued by Christs doctrine.

if anie

if anie be impenitent, forstering wickednes in his hart, though he be baptized, yet the Sacrament is hindered from producing the effect, either of sanctificatie, or remission of finnes. As it was in Iudas Iscariotte. In regard of whom our Sauour added [ you are cleane (speaking to the college of his Apostles in general) but not al. For he knew (saith the Evangelist) who it was that would betray him: therefore he said: You are not cleane al. ] By al which it is euident, that the proper effect of Baptisme is to remitte finnes, and to make the soule cleane & holie.

v. 11.

By S. Peters  
exhortation.

6. Most plainly did S. peter declare this effect of Baptisme saying to a great multitude of Iewes newly conuerted by his first Sermon [ Be euerie one of you baptized, in the name of Iesus Christ, for remission  
A<sup>ct</sup>. 2. v. 38.

By Ananias  
his speech to  
S. Paul,

of your finnes. & you shal receiue the gift of the Holie Ghost. ] The same did Ananias, the discipel of Christ signifie, when he said to Saul ( in Damascus, before that he was called Paul) [ Rise vp, and be baptized, and wash away thy finnes. ]  
A<sup>ct</sup>. 22. v. 17.

And by S.  
Pauls Epistles.

7. As clearly the same S. Paul explicateth this double effect of Baptisme, in remitting finnes, & sanctifying the soule, writing thus to the Romanes. [ Al we which are baptized in Christ Iesus, in his death we are baptized. For we are buried together with him by Baptisme into death: that as Christ is risen from the dead, by the glorie of the Father; so we also may walke in newnes of life. ] A litle after shewing the destruction of sinne by Baptisme. [ Knowing this (saith he) that our old man is crucified with him, that the bodie of sinne may be destroyed, to the end, that we may serue sinne no longer. For he that is dead (mystically dead by Baptisme) is iustified from sinne. ] And interposing a further effect of eternal glorie in the resurrection, concluding this point of iustification by Baptisme, saith [ So thinke you also, that you are dead to sinne, but alue to God in Christ  
Rom. 6. v. 3. 4. v. 6. v. 7. v. 11.

Iesus

Gal. 3.  
v. 27.

Ephes. 5.  
v. 26.

Colos. 2.  
v. 12.

Tir. 3.  
v. 5.

Iesus our Lord.] Likewise in other places he often repeteth and confirmeth this point of doctrine. [As manie of you (saith he to the Galatians) as are baptized in Christ, haue put on Christ.] And to the Ephesians speaking generally of the whole Church [Christ (saith he) loued the Church, and deliuered himself for it, that he might sanctifie it, cleansing it, by the lauer of water in the word.] Eliſwhere he saith to other Christians [You are buried with Christ in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. Christ saued vs by the lauer of regeneration, and renouation of the Holie Ghost, whom he hath poured vpon vs abundantly, by Iesus Christ our Sauour.] In al which, and the like sacred textes of diuine Scriptures, Iustification Sanctification, and Saluation are ascribed to diuers kindes of causes, in true and proper senses, to God, to Christ our Redemer, to the lauer of water, that is to Baptisme, & so to other Sacraments: as to the principal, meritorious, and instrumental causes, of the selfsame effectes.

The same effect is ascribed to diuers causes in diuers senses.

*Concupiscence remayning after Baptisme,  
is not sinne.*

ARTICLE 13.

**A**gainst this so confirmed truth, that al sinnes are remitted by Baptisme, our Aduersaries object, that concupiscence stil remaineth, which (say they) is sinne. We answer: It is true that concupiscence remaineth in the baptized: and did generally remaine in al mankind since Adams fall: also in those which were iustified: but it is not sinne without consent of the wil, yelding to it suggestion. As shal here be shewed by those special places of holie Scri-

Concupiscence, without consent of the wil, is not sinne.



ture, which our Aduersaries commonly produce for their contrarie opinion, & by diuers other places, where special mention is made of concupiscence: or of the lust of sinne, which is an other name of the same thing.

In the wicked it is a distinct thing from sinne before consent be yelded.

2. First in the case of the wicked, in whom the quest on may seeme to be more difficult, namely in Cain, sinne, and the lust therof, are plainly distinguished, to be two different thinges in themselves. For touching sinne, [ our Lord said to him: If thou *Gen. 4.* doest il, shal not thy sinne forthwith be present at *v. 7.* the doore. ] where you see, that the act of doing il, bringeth forth sinne, making it present, which was not at al, before the act of consent. Touching concupiscence, appetite, or lust of sinne, he said: [ The *Ibid.* lust therof shal be vnder thee, & thou shalt haue dominion ouer it: ] What more manifest difference can be required, then that a wicked person by doing il (to witte in thought, word, or deede) maketh sinne to be present, wherby it is cleare, that he is now subiect to sinne: and yet concupiscence, or lust of sinne, is subiect to the sinner, & vnder his dominion, that he may further consent, or not consent vnto it.

Concupiscence remained in Dauid being contrite, and consequently iustified from his finnes.

3. Much more is concupiscence subiect to the iust. Example in King Dauid, being hartely contrite for his finnes committed, & therby restored to iustice, and Gods fauour through grace; yet feeling the combate of concupiscence stil in his flesh, humbly acknowledging that infirmitie, & lamenting for the molestation which he therby snffered, prayed to God saying [ I am become miserable, & am made *Psal. 37.* crooked, euen to the end: I went sorowful al the *v. 7. 8.* day, because my loynes are filled with illusions: & there is no health in my flesh. ] But this weaknes being in the flesh, his mind not cōsenting, he prayed for helpe & for more streingth [ I am afflicted (saith *h.*) &

7. 9. he) & am humbled exceding: I rored for the gro-  
uing of my hart. ] So great was the sorow of his  
hart, that from the abundance therof, his voice  
broke out into clamour, and as he calleth it, into ro-  
ring. And so persevering in resistance, consented  
not in minde, to concupiscence alluring by illusions  
in his loynes, but desired to be freedde from tenta-  
tion. [ Lord ( said he, before thee is my desire, and  
my groning is not hid from thee. My hart is trub-  
led, my strength hath forsaken me: & the light of  
myne eyes, & the same is not with me. ] Agane in  
an other penitential Psalm, where it is more cleare  
by the testimonie of Nathan the Prophete, that his  
sinne was remitted. he prayed, that God would  
amply wash him, & cleanse him: saying. [ wash me  
O God, more amply from myne iniquitie, & cleanse  
me from my sinne ] Which must nedes be vnder-  
stood of some other thing then of the guilt of sinne  
it selfe, which was already remitted, but as the  
temporal punishment, was not al taken away, so  
alto there remained concupiscence, common to al  
men, contracted together with original sinne, and  
increased by actual, from which therefore he prayed  
to be more washed, & cleansed, [ For behold ( saith  
he) I was conceived in iniquities, and my mother  
conceived me in finnes ] But if concupiscence were  
a sinne, it were not true which the Prophete affir-  
med [ our Lord hath taken away thy sinne ] vnles  
anie wil say (which is most false, and absurde) that  
God forgueth part of a penitents finnes, and not al  
his finnes, which separate him from God. But be-  
cause we speake here particularly of concupiscence  
after Baptisme, omitting the like examples of the  
old Testament, we come to the doctrine of Christ  
and his Apottles.
1041. 13. 4. Our Saviour ( as is noted in the precedent Ar-  
ticle) testifying [ that he which is washed ( to witte  
by
- Yea after that  
the Prophete  
had said, that  
his sinne was  
taken away,  
yet concupis-  
cence remay-  
ned.

Proued by  
our Saniours  
doctrine.

by Baptisme) is washed wholly] that is from all kind of sinne: for els he were not wholly washed, yet addeth [that the same person needeth to wash his feete] that is, some euil inclinations, tempting to sinnes. And therefore there is some euil in a iust man, which is not sinne, but tempteth to sinne, And this is properly concupiscence. For so soone as consent of mans wil is geuen to the tentation, as when anie man wittingly applieth h s minde, or sense, desiring to committe the thing, or willingly *Mat. 5. 7.* delighteth in the thought, he doth then sinne in <sup>29.</sup> his hart, & it is more then concupiscence, for then concupiscence reigneth & is sinne, which before consent of the wil was not sinne.

More largely  
by S Pauls  
doctrine.

5. Wherof S. Paul treateth largely, laying first this *Rom. 6. 7.* ground: that Baptisme resembling the Death, and *3. 4.* Resurrection of Christ, so complaineth, or ingrafteth Christs seruants into him, that [the bodie of *v. 6.* sinne is destroyed, to the end that we may serue sinne no longer.] He then admonished to resist, and ouercome tentations, and allurements of concupiscence, saying [Let not sinne therefore reigne in your mortal bodies, that you obey the concupiscence therof] *v. 12.* signifying that concupiscence in deede remaineth, but that it is in the power of the iust (assisted by Gods grace) to resist it. Els his exhortation were in vaine, if it were vnpossible to resist concupiscence. And so he further prosecuting his admonition saith. [But neither doe ye exhibite your members, instruments of iniquitie vnto sinne: but exhibite your selues to God, as of dead men, aliue: & your members instruments of iustice to God. For sinne shal not haue dominion ouer you, for you are *v. 13.* not vnder the Law, but vnder grace] Which most important difference between the Law of Moyfes, conteyning the commandments, and not geuing grace to kepe them; and the Law of Christ, confir-  
*v. 14.*  
ming

ming the same commandments, & geuing grace to obserue them, the Apostle explaineth in the next chapter, by the similitude of a woman married first to one husband, and after his death, to another: that seing our former husband (sinne with the power which it had before) is dead, through Christi grace applied in Baptisme, & that now we are married to an other husband Christ, he therefore willeth vs to bring forth children, to God: that is, good workes.

Concupiscence had more force in the olde law then now it hath in the law of grace.

sb 7. v. 2. [The woman (saith he) that is vnder a husband:

7. 4.

her husband liuing, is bond to the Law, but if her husband be dead, she is loosed from the Law of her husband &c. Therefore my brethren you also are made dead to the Law, by the bodie of Christ, that you may be an other mans, who is risen againe from the dead, that we may fructifie to God] which before Baptisme we could not. [For when we

7. 5.

were in the flesh, the passions of sinnes that were by the Law did vvorke in our members, to fructifie

7. 6.

vnto death (because concupiscence then reigned)

But now vve are loosed from the law of death, vvherein vve vv ere deteyned: in so much we serue in newnes of spirite, & not in the oldnes of the letter]

Christians by Baptisme receiue dominion ouer the passions of concupiscence.

7. 12.

or vvritten law of Moyses. [Which Law nor vvithstanding vv as in it selfe iust and holie. and the commandment holie, and iust and good] yet concupiscence then reigning, the Law not geuing grace, vvrought sinne, novv concupiscence remayning, reigneth not in the iust, Christi grace geuing strength to resist. As the Apostle further confirmeth in the rest of this chapter, shewing the greuous assaults, and molestations of concupiscence, and passions of the flesh, but the greater vertue and force of grace,

7. 15.

vvheras therefore he saith [Not that vv which I vv il the same doe I, but vv which I hate, that I doe] he can not meane that he committeth sinne against his wil, neither doth he condemne the Law, for his wil vv as

That in deede is an humane act, and is either sinne or merite which is done by consent of the wil.

to kepe the Law: and so both his wil, and the Law are good, as he explaineth in the next wordes [ If that which wil not, the same I doe, I consent to the Law, that it is good ] and where he repeteth the same. [ Not the good which I wil, that doe I, but the evil which I wil not, that I doe ] he also explicateth it, saying: [ And if that which I wil not, the same I doe: now not I worke it, but the sinne (the inclination of the flesh, concupiscence) that dwelleth in me. ] Again he saith [ I am delighted with the Law of God according to the inward man: but I see another law in my members repugnant to the Law of my minde, and captiuing me in the law of sinne, that is in my members. ] So that concupiscence how much to euil struing, and alluring, so long as consent of the wil, and minde is not yelded, is not sinne. Which is yet further confirmed by the wordes to follow: where exemplifying in his owne person, in behalf of al the iust, he saith [ Therefore I myself with the minde serue the Law of God, but with the flesh, the Law of sinne. ] As certaine therefore, as a man selfe with the minde is himselfe: and his flesh without his minde, is not himselfe: so certaine it is, that concupiscence without consent of the wil, is not sinne.

Euil motions of the flesh, without consent, are not humane actes.

S. James also distinguisheth concupiscence from al sinne.

6 In plaine termes also S. James distinguisheth concupiscence from sinne, shewing the maner how sinne is produced, and whence man is tempted to euil saying [ Let no man when he is tempted say, that he is tempted of God: for God is not a tempter of euils, and he tempteth no man. But euerie man is tempted of his owne concupiscence, abstracted & allured. Afterward concupiscence, when it hath conceived bringeth forth sinne ] what can be said more directly, to signifie, that concupiscence tempting doth not at first bring forth sinne? so that the first motion to sinne is not sinne, but temptation only: &c

v. 16.

v. 19.

v. 20.

v. 22.

v. 25.

Iac. 1.

v. 13. 14.

15.

- ly : & aswel the occasion of good as of euil wherupon the same Apostle said before [ Esteeme it alioy, my brethren, when ye fal into diuers tentations: knowing that the temptation of your faith, worketh patience ] But in case the person that is tempted, linger and resist not, then [ Afterward (saith the Apostle ) concupiscence, when it hath conceived bringeth forth sinne ] by getting consent of the wil, bringeth forth sinne, but without consent can nor bring furth, because alone without the wil it can not conceiue. Neither is euerie sinne mortal. But as it foloweth in the next wordes [ Sinne when it is consummate, ingendereth death ] Which point perteyneth to an other place. It resteth here to know an other effect of Baptisme.
- And venial sinne fro mortal.

*Baptisme imprinteth a spiritual character in the soule.*

## ARTICLE 14.

- Some pointes of Christian doctrine, as is noted in the Preface of this worke, are not expressely, and immediately written in the holie Scriptures, but supplied in those thinges, which the Apostles learned otherwise, either of Christ, or of the Holie Ghost.
- Who, as our Sauour promised, should teach them al truth, and remaine with his Church for euer.
- Neither did the Apostles write al, which they learned, and taught. For the greater part of them writte nothing at al, that is now extant. And S. Iohn in the very last wordes of his Gospel (which was written last of al the holie Scriptures, yea after his Apocalypse) testifieth in these plaine wordes, that [ There are manie other thinges also, which Iesus (our Lord) did, which if they were written in particular,
- Al pointes of faith and Religion are not expressely writte in holie Scripture, yet prouet by expresse Scripture, remitting is to Traditions.



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Ioan. 16.

v. 13. ch.

14 v. 16.

Mat. 28.

v. 20.

Ioan. 21.

v. 25.

Character of  
Baptisme.

ticular, neither the world it self I thinke were able to coneyne those bookes that should be written] So amongst other thinges not expresly written in particular, Tradition teacheth this beleefe and doctrine of the Church, that the Sacrament of Baptisme, besides the remission of sinnes, and sanctification of the soule, imprinteth a certaine spiritual signe or marke, called a *Character* in the soule of the baptized which can neuer be taken away, nor blotted out by heresie, apostasie nor other sinne, or meanes, but remaineth indelible in their soules, for a cognisance of their once entring into Christs fold: and for a distinction from those which neuer were christened. By which also they are made capable of other Sacraments, & Rites of the Church.

As Circumcision made a marke in the bodie, so Baptisme maketh a signe in the soule.

2. Neuertheles this doctrine being not expressed in the holie Scripture, yet is it deduced from thence, For first the proper figure of Baptisme, the old Sacrament of Circumcision made a distinct marke in the flesh [ You shal circumcise the flesh of your prepuce (said God to Abraham) that it may be a signe of the couenât betwē me & you. ] Therefore the figurative Sacramēt having so indeble a marke, distinguishing the circuncised from the vncircuncited; the spiritual Sacrament of Christ, being the thing prefigured, requireth also an indeble marke: & that in the soule which is spiritual. Which can be no other in al the baptized, but this spiritual Character. For the other effectes of Iustification, and Sanctification are deble in this life, and are lost in manie, by sinnes after Baptisme: but this signe and effect stil remayneth, also in most enormous sinners: by vvhich, so long as they are in this vworld, they haue pouver, and possibilitie, by repentance, and other Sacraments, to recouer grace with remission of sinnes, & sanctification. This Character also eternally remaineth to the greater glorie of the blessed, and greater torment of the damned.

Other effectes  
of Baptisme  
may be lost:  
but the character  
can not.

Gen. 17.  
v. 11.

3. Of this indeleble distinctive marke, and seale of the couenant between Christ and Christians, S. Paul semeth to speake in his Epistle to the Corinthians, saying [ God also hath sealed vs, & geuen vs the pledge of the Spirite in our hartes. ] For seale, pledge, marke, signe, or character is al one in sense, Except we shal contend about the word, or terme when the sacred text sufficiently proueth the thing it self. Againe the same Apostle admonishing the Christian Ephesians not to prouoke the Holie Ghost with new sinnes, by whom they (& consequently al other Christians) were marked, to witte in Baptisme putteth them in mind of some general indeleble signe, saying [ Contristate not the Holie Spirite of God: in which you are signed vnto the day of redemption. ] calling the day of general Iudgement, the day of redemption: in which it shal appeare, what effect Christs Redemption shal haue in al, as w<sup>th</sup> the iust, as the wicked.
2. Cor. 1. v. 22. *Proued by S. Pauls testimony, more probably then it can be impugned by any holie Scripture.*
- Ephes. 4. v. 30. *Solemnitie in execution of Lawes, and administration of Sacraments is profitable.*

*Solemne Rites are requisite, and profitable in the administration of Baptisme: & of other Sacraments.*

## ARTICLE 15.

FOR due obseruation & most benefite of Lawes, & good Ordinances, it much auaileth to procede in practise & execution thereof with such order, and solemnitie, as may bring iust terrour to malefactors, edification to the wel disposed, & general good to the whole cōmon wealth. And no lesse it behoueth in administration of holie Sacraments, to remoue such impediments, as may hinder the fruite of Gods mercie, and to prepare the way to the participation of the full effect of diuine grace. For both which

M purposes,

purposes, in the Sacrament of Baptisme, are required certaine Solemne significant Rites, aswel to repress the power of the malicious enimie, as to dispose the persons coming to the seruice of Christ, by renou- ciation of the spiritual aduertarie of mankinde, with al his pompe & wickednes, and by profession of the Christian faith: either by them selues, if they haue competent age, and vse of reason, or by others an- swering & promising for them, which are ordina- rily annexed, as requisite and profitable: though in case of necessitie it sufficeth to saluation, to be bap- tized without other ceremonies, in natural elemental, water in the name of the Father, and of the Sonne, & of the Holie Ghost, which are the essential partes of Baptisme.

Exorcistes  
expel diuels  
by power of  
their holie  
Order.

Sorcerers  
deale with  
diuels by pact,  
either expref  
se or secrete.

2. Concerning therefore the accessarie Ceremonies of Baptisme, the first part is Christian Exorcisme, by which the diuel is dispossessed, & his powre restrained, which he hath in al that are in state of mortal sinne, whether it be original or actual: and so it is requisite for Infantes, borne in original sinne, that the diuel be expelled by diuine power, exer- cised by the Church, & the lawful Ministers. Which spiritual power differeth so farre from magical con- iuration practised by Nicromancers, commonly cal- led coniurers, as pact and couenant with the diuel, differeth from auctoritie, and dominion ouer him. For al that Magical coniurers can doe, is by consent and helpe of diuels, with whom they either make expresse pact, geuing them bloud, or other thing, which they require, as forceres, & wiches doe pra- ctise, or els they please the diuel by superstitious ascribing spiritual vertue & holines to wordes, actes, or other thinges, wherto it belongeth not, which is a secrete pacte: wherupon he worketh to their con- tentment, nourishing their wicked errour. But Gods ministers cōmand, & compel diuels by power receiued

received of God, to depart from persons, or places, which they infest, & to cease from that euil, which they would doe. So the Pharisees knew that euil men can do wonderful thinges, by the diuels power,

*Mat. 12. v.* When they calumniating our Sauiour, said [ that he  
*24.* cast out diuels in the power of Beelzebub, the prince of the diuels. ] But our Lord confuted their wicked calumnie, shewing that some men cast out diuels by diuine power, in the Holie Ghost, the finger of

*v. 21.* God. And he gaue this power to his Apostles, yea also to the seuentie two disciples, who returned

*Luc. 11. v.* with ioy (after that they had preached some while,  
*20.* and exercised their auctoritie ouer the vnclane

*Mat. 10.* spirites, saying [ Lord, the diuels also are subiect to  
*v. 1. Luc.* vs in thy name. ] By this holie Exorcisme therefore

*10. v. 17.* the diuel is forced to geue place to Christ, & to depart from those, that are to be baptized. And this is the first Rite. The second is Catechisme, or Profession of faith in Christ.

3. For by our Lords commandment those that are *As Infantes* to be baptized must first beleue, and professie their *contract ori-* faith, which is done also for al children in the faith *ginal sinne by* of the Church, others answering for them. For as *Adam so they* they contracted sinne by the act of Adam, so the new *beleue & pro-* Adam Christ accepteth their beleefe, and profession *fesse the Ca-* therof by others: so that the Sacrament be admini- *thol. bue faith* strated. As is declared before. Other Rites and Cere- *by others.* monies which the Church vseth, are also conformable to Christs owne actions, either the same, or the very like. As when he cured one that was borne

*Art. 11.* blinde, [ he spitte on the ground, & made clay of the *Other cere-* spittle, & spread the clay vpon his eyes. ] In imitation *monies are* wherof Catechumes are touched with spittle, and *also by imi-* anointed with holie oyle, & after they are baptized, *tation of Christs* that is, washed in Christ, Sent of God, signified by [ the *actions.* water of Siloe, which is interpreted, Sent. ] Againe when he cured an other man, that was deafe and



dumme, he did not only touch him with his hand, which was only requested ( and his least word, or thought alone had bene sufficient ) but also he vsed al these Rites : First [ taking the infirme man from *Mar. 7. v.* the multitude apart ( secondly ) he put his fingers *31. ad 37.* into his eares thirdly ) spitting, touched his tongue

with the spide ( fourthly ) looking vp into heauen, ( fifthly ) he groned ( sixthly ) he said *Ephphetha*, and this word ( the Holie Ghost so directing him ) The Euangelist would haue to remaine in the same language: which is : *Be thou opened*, ( seuently ) the same word had operation in two members at once, the eares & the tongue, for it foloweth : [ And immediatly his eares were opened, and the string of his tongue was loosed, & he spake right ] wherupon though our Lord ( to teach his Ministers, not to desire vaine praise of men ) forbade them to speake therof, yet the grateful people, glorified God [ and so much the more a great deale, did they publish this fact, and so much the more did they wonder, saying : He hath done al thinges wel : he hath made both the deafe to heare, and the dumme to speake. ] Holie Church therefore vseth these solemne holie Rites, to the glorie of Christ, edification of Christians, and great benefite of the faithful, when they are baptized. God open also the eares of our deafe Aduersaries, which neglect or contemne such sacred Rites, and loose their tongue to confesse the truth, and shame the diuel, who as yet stoppeth their eares, from hearkening to Catholique doctrine, tyeth their tongues from speaking that truth, which they can not but see : & holdeth them captiues in sinne. For Protestants acknowledge Baptisme to be a Sacrament, but erre and contradict them selues, in denying it to remitte sinne, which is the proper effect of al Christs Sacraments, as we haue already proued, both in general, & of this in particular. They are content to vse

Protestants  
confessing  
Baptisme to be  
a Sacrament,  
deuie the  
effect therof,  
and vse some

Art. 8.

Art. 12.

in ad-

1. *Cor.* 14.  
7. 26.

in administering thereof, the signe of the Crosse. They admitte also Godfather, & Godmothers, to answer for children in Baptisme, & exact that the Baptized shal afterwards ratifie, professe, & performe al that was done in their behalfe, as if themselves had actually desired Baptisme: & made the same professions, & promises by their owne willes & mouthes. Puritanes also are content with al, but the Crosse, therein crossing their elder brethren, & superiour auctoritie, which cōmandeth them to vse it. Seing therefore our Aduersaries vse some accidental Ceremonies, for more decencie & order: it is very manifest by that which hath bene here said, that al the Rites which are vsed by the Catholique Church, are as wel grounded in holie Scriptures, & iustified therby, as either Protestants can defend the vse of the Crosse, against the Puritanes, or both (ioyntly together Protestantes and Puritanes) can proue the whole forme which they vse, besides the only water, & essential wordes.

ceremonies  
therin. Ac the  
signe of the  
Crosse which  
Puritane  
contemne.

*Confirmation is a true, & proper Sacrament,  
geuing special grace.*

## ARTICLE 16.

**N**Ext after Baptisme, in order of Christian Sacraments, foloweth Confirmation For as a childe temporally borne into this world, in smal stature, & weake in bodie, groweth bigger & stronger by course of nature: so a Christian soule spiritually borne into the Church of God, by Baptisme, as a new planted grasse, groweth in grace towards perfection, & is strongly fortified by Confirmation, geuing special grace to hold fast, & constantly to confesse the Christian Catholique faith, & religion, notwithstanding whatsoeuer tribulations,

Confirmation  
should be re-  
ceued next  
after Baptis-  
me, before  
anie other  
Sacrament.

reproches, feares, threatens, & persecutions for the same. Which we shal here breefly shew, first by Protestants owne groundes, & practise, if they wil hold conformable doctrine in their principles, and in conclusions necessarily deduced from the same. But especially by the holie Scriptures, we shal inuincibly proue, that Confirmation rightly administered is a true, & proper Sacrament of the New Testament of Iesus Christ.

It is proued  
to be a Sacra-  
ment, by al,  
that Prote-  
stants require  
in a Sacramēt.

2. First therefore, Protestants require not more in anie Sacrament, but that it be a visible signe instituted by Christ, with some spiritual promise annexed. Which three things they also acknowledge to be in this solemne Ceremonie. First they hold that imposition of hands, & some forme of wordes, are here required, as an external holie signe. Secondly they confesse, that the Apostles did practise it, and that by Christs Institution, and commandment. And by the same, themselves pretend to practise it, not by euerie Minister, of lower degree, but only by their cheefe Elders, or Superintendents, called bishops. And thirdly they account it so necessarie, that they haue made an especial Decree, or Canon, to admitte none to receiue their Communion vntill they haue lerned their Catechisme, and *be confirmed*. which plainly sheweth that they thinke there is spiritual benefite annexed vnto it. Al which their estimation of this external Rite, expressly appeareth, in their Booke of *Protest.* common prayer, and of Administration of Sacra- *Ritual.* ments, & other Ecclesiastical Rites, where is particularly set forth a prescript forme, how, & by whom the faithful being formerly baptized, must also be confirmed, before they may receiue the Communion. It is very strange therefore, & hard for them to yeeld anie good reason, why they voutsafe not to call it a Sacrament, seeing it hath al the conditions, partes, & proprieties, which they necessarily require in a Sacrament.

3. But

3. But this prooffe made of the Aduersaries owne confession, and pretended practise, being only of force against them that lay these insufficient grounds, & so is but *Argumentum ad hominem*, we shal further proue against them, by the holie Scriptures, that Confirmation being rightly ministred, is according to the true definition of a Sacrament, a visible signe of inuisible grace, both signifying, and to the worthie receiuers geuing as the instrumental cause, the grace which it signifieth. Amongst other senses of the Psalmists wordes saying to God [Thou hast fattened my head with oyle] it seemeth most probable that he vttered them in the person of faithful Christians, rendering thanks to God, for benefites by this external signe in the forehead, receiued by the vse of diuers Sacraments, which are conduites of grace: more especially by that Sacrament, in which the forehead is signed, and annointed with holie Chrisme, made of oyle & balme. For albeit Sacred oyle is also vsed in the Rites of Baptisme, in the ordination of Priestes, and Bishopes: in Extreme vnction, & in the vnction of some Christian Kinges, likewise in cōsecration of holie Altares, & Chalices: Yet this particular mention [of fattening the head with oyle] may be most properly applied to the grace, geuen to euerie Christian after Baptisme, that he may not feare, nor be ashamed to confesse Christs true Religion. If our Aduersaries wil say, this text is obscure, & proueth not our purpose, we grant that both this place, & innumerable others are hard, to be rightly vnderstood, which they cōmonly denie, let them therfore produce an other sense, and we wil ioyne issue of trial with them, that either it is not so proper, or excludeth not this, which we haue proposed. More clearly the Prophetes, Isaiahs and Ioel, signifie the great effect of Confirmation. God speaking thus by them [I wil power out waters vpon

Proued by the  
Prophetes.

Psal 22.  
v. 5.

Isa. 44.  
v. 3.

vpon the thirstie ground, and streames vpon the drie *Ioel. 2. 7.*  
 land: I wil poure out my Spiritie vpon thy seede, & 29.  
 my blessing vpon thy stocke. I wil poure out my *Act. 2. 7.*  
 Spiritie vpon al flesh ] which S. Peter expoundeth to 16, 17.  
 be in part verified & fulfilled, when the Holie Ghost  
 coming in visible signes vpon the Apostles, & other  
 faithfull, in Ierusalem on whit Sunday, they were al  
 confirmed by increase of grace, then geuen extra-  
 ordinarily, in miraculous maner, and to be geuen to  
 others by impositiō of handes, after that they should  
 be baptized, saying in the end of his sermon to the  
 multitudethat beleued [ Be ye baptized in the name *v. 38.*  
 of Iesus Christ, for remission of your sinnes, and  
 you shal receiue *the gift of the Holie Ghost* ] expressely  
 teaching that as the former ditciples with the Apo-  
 stles, had receiued the Holie Ghost, according to the  
 prophecie of Ioel, so also others that would beleue,  
 and be baptized, should by Baptisme receiue remissi-  
 on of their sinnes, and also receiue this other grace  
 of the Holie Ghost, which was & til is performed by  
 the Apostles, and their Successors vpon the baptized.  
 As we shal further declare by and by, reciting first  
 one other prediction, & then Christs owne promise  
 of this great Sacrament, & performance thereof.

Proued by S.  
 Iohn Baptists  
 prediction.

4. S. Iohn our Lords precurfor, baptizing in water,  
 and preaching the remission of sinnes, which he  
 could not geue, declared that there was one among  
 them (meaning our Sauour Christ) who should  
 geue an other Baptisme, not only in water, but also  
 in the Holie Ghost, with remission of sinnes, and  
 sanctifying grace, yea should geue abundance of  
 grace [ In deede I baptize you (said S. Iohn) in wa- *Mat. 3. 7.*  
 ter vnto penance, but he that shal come after me, is 11.  
 stronger then I, he shal baptize you in the Holie *Luc. 3.*  
 Ghost, & fire. ] To haue shewed great difference *v. 16.*  
 betw en his owne Baptisme, & Christs, it had bene  
 sufficient to say: I baptize in water, and he shal  
 baptize

baptize in the Holie Ghost, but adding more, he said [ in the Holie Ghost, & fire ] which importeth a further augmentation of grace, signified by fire.

5. Which doctrine is also confirmed by our Sauiours owne wordes, saying [ I came to cast fire on the earth (that is to say, zeale and fernour) and what wil I, but that it be kindled, and burne ] and accordingly the Holie Ghost came vpon the multitude, in the signe [ of parted tongues, as it were of fire, & it fate vpon euerie one of them. ] Of this greater grace, no doubt our Sauiour also spake, when promising to fulfil the prophecies ( of Iſaias and ioel ) he cried saying [ If anie man thirst, let him come to me, and drinke. He that beleueth in me, as the Scripture saith, out of his bellie shal flow riuers of liuing water. And this he said (saith the Euangelist) of the Spirite that they should receiue, which beleued in him. For as yet the Spirite was not geuen: because Iesus was not yet glorified ] What better Interpreter may we require? Doth not the Euangelist tel vs, that by the flowing waters prophecied in former Scripture, & promised hereby Christ, to those that beleue in him, is to be vnderstood [ the Spirite, that they should receiue, which beleued in him? ] Doth he not also explaine Christs promise, to be meant of an other gift, and increafe of grace, greater then grace of Baptisme, which greater should not be geuen til after Christs Ascension. For the Apostles, to whom amongst the first, this promise was made, were baptized before Christs death. As is manifest by our Lords wordes vnto them, as to men already walshed, by Baptisme, saying [ They that are vvalshed, nede but to vwash their feete and are cleane wholly. And you are cleane ] to witte by meanes of Baptisme. For obtaining therfore this greater grace, Christ also commanded his Apostles immediatly before his Ascension [ to tarie in the

Proued by  
our Sauiours  
doctrine, and  
promise.



citie til you be endued (saith he) vwith power from High.] Againe he sayd to them [you shal be baptized *Act. 1.* with the Holie Ghost, after these few dayes] calling this gift, an other Baptisme, but improperly, as he called his Passion & Death baptisme: saying [I *Luc. 12.* haue to be baptized vwith a Baptisme.] And to two *v. 49.* of his Disciples [Can yuu be baptized, vwith the *Mar. 10.* Baptisme vwhere with I am baptized.] For speaking *v. 38.* properly [There is but one Baptisme.] *Eph. 4. v. 5.*

That special  
grace which  
was geuen to  
the faithful on  
whisunday  
by other visi-  
ble signes,  
was also geue  
to others by  
imposition  
of Apostolical  
handes after  
Baptisme.

6. Moreouer as it is manifest, that the Apostles with others, receiued this promised special grace of the Holie Ghost, by other visible signes, of a vehement winde, & of parted tongues, as it were of fire, sitting vpon euerie one of them: which God then wrought extraordinarily without a Sacrament: so it is no lesse eident, that S. Peter affirmed to al, which would be baptized, for remission of their sinnes, that they should also receiue the gift of the Holie Ghost: & likewise that he, and other Apostles did impose their handes vpon the baptized, for this very purpose, & effect, that they might receiue the same gift of the Holie Ghost, a new grace, & distinct spiritual benefite after Baptisme. S. Peters wordes are these, vnto such as were penitent for their offence against Christ [Be euerie one of you baptized, in *Act. 2. v.* the name of Iesus Christ, for remission of your *38.* sinnes. And you shal receiue the gift of the Holie Ghost.] So that they not only receiued the Holie Ghost by Baptisme, vnto remission of sinnes, but also were after Baptisme to receiue an other special gift of the Holie Ghost.

7. Which is yet more cleare by the practise of the Apostles. For [when manie in Samaria beleued *Ch. 8. v.* Philippe the Deacon, euangelizing of the Kingdom *12. 14.* of God, and of the name of Iesus Christ, and were baptized; & that the Apostles; who were in Ierusalem had heard, that Samaria had receiued the word

S. Peter and  
S. Ihon went  
to Samaria  
to ad minis-  
ter  
Cōfirmation.

- word of God : they sent vnto them Peter and Iohn.  
 15. who when they were come prayed for them, that  
 16. they might receiue the Holie Ghost. For he was  
 not yet come vpon anie of them: but they were only  
 17. baptized in the name of our Lord Iesus. Then did  
 they impose their handes vpon them, & they recei-  
 ued the Holie Ghost. ] Is not this a manifest testimo-  
 nie, that they which in Samaria were baptized of  
 Philippe the Deacon, hauing receiued Christs Bap-  
 tisme, & could not be baptized anie more, yet wan-  
 ted some thing, which was done by S. Peter, and  
 S. Iohn: to witte, that by their prayer, and imposi-  
 tion of handes, the Holie Ghost might be powred  
 vpon them, & geuen to them againe after Baptisme?  
 The very same thing which the Catholique Church  
 belueth, & teacheth, that they which are baptized,  
 doe by Confirmation receiue the Holie Ghost, with  
 increase of special new grace. Againe we haue in  
 this same Historie of the Actes of the Apostles, how  
 Ch. 19. v. [ S. Paul coming to Ephesus, and finding certaine  
 1. 2. 3. disciples, that were only baptized in S. Iohns Bap-  
 tisme, caused them to be baptized with Christs Bap-  
 v. 5. 6. tisme. And then himself imposed handes on them,  
 and the Holie Ghost came vpon them. ] Here you  
 v. 4. see three distinct holie Rites. First [ these men were  
 5. already baptized in S. Iohns Baptisme ( which was  
 6. no Sacrament ) Secondly [ they were baptized in  
 the name of our Lord Iesus ( which is the first  
 Christian Sacrament ) Thirdly [ S. Paul imposed  
 handes vpon them, and the Holie Ghost came vpon  
 them, and they spake with tongues & prophesied. ]  
 Shal we yet doubt, but that with this external visible  
 signe, they also receiued the internal effect, to witte,  
 increase of grace, being immediatly before bapti-  
 zed: How then can it be denied, but this Holie Rite  
 is a true and proper Sacrament?  
 8. But if anie wil obiekt, that because these visible  
 miracles

S. Paul also  
 administred  
 Confirmation  
 to those that  
 were already  
 baptized.

An obiection  
is folowed by  
the practise  
& doctrine of  
Protestants.

miracles doe not now folow, it is a signe, that this is not a Sacrament, nor anie longer to be practised. For answer touching practise, we first take them, why Protestants make resemblance to practise it? Secondly touching both the efficacie, & practise, they may as wel say, that because the visible miracles, which our Saviour promised [ should folow them *Mar. 16. 7.* that beleued & were baptized ] doe not now folow, *17. 18.* therefore none doe now beleue. Baptisme must also cease to be practised, & that Baptisme is no Sacrament.

An other answer.

which consequences were both wicked & absurde, also in Protestants owne doctrine. Finally therefore we answer, as wel in respect of beleefe, & Baptisme, as of Confirmation; that visible miraculous signes are wrought of God rather [ for Infidels, then for the faithful ] as S. Paul teacheth, & so were necessarie in the first preaching of Christs Gospel, and *1. Cor. 14. v. 22.* founding of his Church, & stil are necessarie, where Christian Religion is to be first planted. But when, & where it is once receiued, and firmly fixed in the hartes of the faithful, such miracles commonly cease. As when greue plantes are first sette, they nede watering, but not after that they haue taken fast roote in the earth: euen so the visible miracles ceasing, the inuisible grace, the principal & most proper effect of Sacraments, remaineth annexed vnto them. And so notwithstanding miracles are now more rare in the Christian world, yet there be (God be therefore glorified) innumerable persons of all sortes and degrees, which rightly beleue in Iesus Christ, & the inuisible gracious effectes doe vndoubtedly folow the due administration, and worthie receiuing of Baptisme, & Confirmation. And so of other holie Sacraments.

S. Paul receiveth Confir-

9. S. Paul also besides his practise, writeth in his Epistles (as is necessarily gathered) of Confirmation, *2. Cor. 1. v. 22.* & the especial effect therof, which is further to be declared

*Ephes* 1. declared in the next Article. For admonishing the  
*v. 13.* Hebrewes, that they ought to behaue themselves as  
*Heb. 6. v.* Christians already instructed, & not needing to lerne  
*1. 2.* againe the first principles of Christianitie, he repe-  
 teth for example [ Penance from dead workes;  
 Faith towards God; the Doctrine of Baptismes; &  
 of Imposition of handes; and of the Resurrection;  
 and of general Iudgement.] And so exhorted them  
 to procede to perfection: where, by Imposition of  
 handes ( which he also calleth the heauenlie gift )  
*v. 4.* & gift of the Holie Ghost, he can not but meane an  
 other Sacrament after Baptisme, belonging to al  
 Christians, to witte Confirmation. Els such distinct  
 mention needed not of the Doctrine of Baptismes, &  
 of Imposition of handes.

mation or im-  
 position of  
 hands amōgſt  
 the principles  
 of Christian  
 doctrine.

*10.* It remaineth yet touching this Sacrament of  
 Confirmation, to shew here, by what auctoritie the  
 Church vseth holie Chrisme in the administration  
 therof. We answer, that Holie Church doth it by  
 Christs Institution; though it be not expresse in  
 holie Scripture. For manie thinges were done, and  
 said by Christ, & receiued by his Apostles, and by  
 them deliuered, and taught by word without writ-  
 ting. Amongst which this is euident to be one, not  
 only by testimonie of most ancient, authentical  
 recordes (vvhich yet we vrge not in this Encounter)  
 but also by continual practise therof, no Aduersarie  
 being able to thevv, vvhē it first begane, or was  
 brought into vse, as a new thing. And so it is proued  
 by Apostolical Tradition, to be instituted by Christ.  
 For the Apostles did not neither could they, or anie  
 of them, institute the matter, or forme of anie Sacra-  
 ment. And that such perpetual Tradition & general  
 practise, is an infallible prooffe of Christian doctrine,  
 is euidently declared in the first part of this worke,  
 by manie expresse textes of the Holie Scriptures.

That Christ  
 instituted  
 Confirmation  
 to be admini-  
 ſtred with  
 holie Chrisme  
 is proued by  
 Apostolical  
 Tradition:  
 warranted by  
 expresse Scrip-  
 tures.

*Part. 1.*  
*Art. 3.*

*Confirmatiō also imprinteth a special Character.  
And in that, & other respectes, it behoueth  
al Christians to receiue it.*

## ARTICLE. 17.

**M**Ans life is a warrefare vpon the earth (saith *Iob. 7.* holie *Iob*) and his dayes, as the dayes of one *v. 1.* that is hyred. ] S. Paul more particularly admonisheth vs Christ-as, of our danger in this warrefare, both in respect of our subtle strong enimie, saying [our wrestling is not against flesh & blood (only) but *Ephes. 6.* against the princes & potestates, against the rectors *v. 12.* of the world, of this darkenes, against the spiritual of wickednes ] and in respect of our obligation to worke diligently, for earning the promised penie, or reward, saying [ No man shal be crowned, vnles *2. Tim. 2.* he fight lawfully ] that is, strongly resisting al *v. 5.* fierce assaults. Wherefore as the combate is great and dangerous, & our obligation strict: so the grace of Christ is potent, & readie to al that wil vse it. For he doth not only remitte our sinnes, & sanctifie our soules by Baptisme, but hath also provided this other Sacrament of Confirmation, by which an other spiritual indeleble Character is geuen vs, as it were à Militaire gyrdle, with armour of special strength, & fortitude: so making vs complete souldiars of this Christian warrefare, as formerly we were made children, & citizens of the Church by Baptisme.

**2.** Of this second indeleble Character, receiued by Confirmation, S. Paul semeth to speake in his Epistle to the Ephesians, where magnifying the grace of God, by which both Iewes & Gentiles are called into the way of saluation, he congratulateth with them, for that they beleued the Gospel of Christ, and receiued

Seing al Christians are in a spiritual warre, it behoueth that they be armed against the enimies.

By Baptisme we are children of Christ & by Confirmation we are made souldiars.

That Confirmation imprinteth an indeleble character is deduced from S. Pauls doctrine.

*Ephes. 1.* received fruite therby saying: [ You also, when you  
*v. 13.* had heard the word of truth, in which also beleuing  
 you were signed, with the Holie Spirite of promise ]  
 which wordes necessarily proue, that Christians  
 were spiritually signed with the Holie Ghost, accord-  
 ing to former promise: and therefore most like it  
 was in Confirmation: because the gift of the Holie  
 Ghost, was both specially promised, & afterwards  
 geuen by imposition of Apostolical handes.

3. In regard also of these permanent spiritual  
 markes, and indeleble Characters, as wel of Baptis-  
 me, as of Confirmation, the same Apostle auou-  
 cheth, that such as are baptized, and confirmed,  
 and fall from grace, can not receiue the same Sacra-  
 ments againe [ For it is impossible (saith he) for  
*Heb. 6.* them, that were once illuminated (that is baptized)  
*v. 4.* haue tasted also the heauenlie gift, and were made  
 partakers of the Holie Ghost (by Confirmation) &  
 are fallen; to be renewed againe to penance ] that  
 is, to be borne againe by Baptisme, or confirmed

As Baptisme,  
 so also Con-  
 firmation can  
 not be itera-  
 ted.

againe. Nor that anie sinne is irremissible, so long as  
*See Part. 1.* the sinner is in this world ( for it is cleare in manie  
*Art. 48.* places of holie Scriptures, that stil there is meanes  
*& infra.* for al sinners, to be restored to grace in this life, if  
*Art. 37.* they wil; but it is impossible to be renewed, by  
 either of these two Sacraments of Baptisme, or Con-  
 firmation. Which sheweth that they are irreitera-  
 ble, by reason of their indeleble characters, stil re-  
 mayning: & distinguishing their soules from others,  
 that neuer receiued the same markes.

4. Alvvhich sheweth the excellent, & permanent  
 benefite, of these two first Sacraments. Baptisme  
 most necessarie of al: & Confirmation though not  
 so absolutely necessarie, as Baptisme, and Penance,  
 nor so great as the B. Sacrament of the Altar (vvhich  
 infinitely excelleth al the rest ) nor so great as Holie  
 Orders, yet is it the greatest of the other three, and no

Confirmation  
 is a greater  
 Sacrament then  
 Baptisme, or  
 Penance.

lesse



And is more  
necessarie also  
then Extreme  
Vnction, or  
Mariage to  
euerie Chri-  
stian.

Four causes  
why it is re-  
quisite to al  
Christians.

1.

To auoide  
pride, ingra-  
titude, and  
other finnes.

2.

Desire of per-  
fection.

3.

Desire of  
more grace, &  
more glorie.

4.

Necessitie of  
strengthening  
special grace  
in time of  
persecution.

lesse requisite but rather more then either Mariage,  
or Extreme vnction. And therefore is to be desired  
& sought for, by al Christians. As may further ap-  
peare by these foure important reasons. First, in  
that it pleased our B. Sauour to institute so behooful  
a meanes of special grace, it bringeth with it, an  
obligatiō to al his seruants, for whole spiritual good *Mat. 3.*  
it is prouided, to shew our grateful humble minde, *v. 15.*  
for so great a benefite by seeking to receiue it: els *Luc. 7. v.*  
may we be worthily condemned, of disdaynful in- *29. 30. 35.*  
gratitude, negligence, and arrogancie, in light este-  
ming such diuine ordinance. Secondly, as in al  
other poinctes of Religion, we ought to tend to per- *Matt 5.*  
fection; so in Christianitie it self, the ground of al *v. 48.*  
happines, it behooneth to be complete Christians.  
And therefore is it requisite (so much as lieth in euerie  
one) to receiue this great Sacrament: because with-  
out it, al the baptized are but as infantes in respect of  
men: therefore called (by the Canon Law) half- *Lib. 5.*  
Christians. Thirdly, this great Sacramēt importeth *D. cret.*  
al Christians in regard of more glorie in heauen. Be- *Tit. 39.*  
cause grace and glorie are correspondēt: so that the *cap. 43.*  
want, or diminution of the one, is want or dimi-  
nution of the other, yea though it be without our  
owne fault: especially in respect of the Character, *1. Cor. 15.*  
which none can haue without the Sacramēt. Four- *v. 41. 42.*  
thly, & most especially this Sacrament is most needful,  
in time, and place of persecution for the Catholique  
Faith, & Religion. Which is now the proper case of  
this Island of Great Britanie: where only or al King-  
domes, & Prouinces within the precinctes of Chri-  
stendom, at this day, and these manie yeares, the ad-  
ministration of this Sacrament is wholly wanting.  
Where notwithstanding innumerable deuoute sou-  
les most hartely desire it: not vnlike to those, for  
whom the Prophete Ieremie lamented, saying [The *Lamen. 4.*  
litle ones asked bread: & there was none, that brake *v. 4.*  
it vnto them.]

In the

*In the B. Sacrament of the Eucharist, Christ  
is really & substantially present.*

## ARTICLE 18.

**C**ONCERNING the Articles of Faith, comprised in the Apostles Crede, Protestants differ from vs in very manie special pointes, as appeareth in the first part of this present worke: though they acknowledge it al in general termes. But in this second part, touching the holie Sacraments, they dissent from vs in almost al particulars. For albeit they confesse that Baptisme is a Sacrament, as in deede it is, also with them, so long as they applie the right matter & forme, with intention to doe that, which Christ instituted to be done therin. Yet they denie both the necessitie, & effect therof. And by condemning the Sacred Rites belonging therunto, and by administering it, in heretical maner, both the minister, and al that consent, or anie way cooperate therewith, committe great sacrilege, and in fact denie the Catholique Religion, by their external conformitie to heretical proceedings. The second Sacrament which is Confirmation, they utterly denie to be a Sacrament. And in deede it is none with them, though they pretend to doe. them selues know not what, but committe also herein egregious sacrilege; and so do al that concurre therunto. The third Sacrament which is the B. Eucharist, they cal a Sacrament, but with them it is none at al, no better then most high sacrilege, not only in the ministers by perverting Christs Institution, but also in al others that communicate with them, or make resemblance so to doe. The other foure Sacraments they plainly denie to be Sacraments, as in

There is great difference betweene Catholiques & Protestants touching the Articles of beleeve, but much more concerning the holie Sacraments.

They denie five of the seven holie Sacraments, & the effects of the other two.

O dede

Part. I.  
Artic. 45.  
§. 5. &c.

dede with them, three of the same are none. Onlie Matrimonie, when it is made betwen persons apt to contract, hauing no essential impediment is a true Sacrament: but it wanteth the effect of grace, which it should haue, & the contracters, & al that consent to the solemnization thereof in heretical maner, committe sacrilege, by their conformitie to heretical practise in a Sacrament. Al which we haue shewed, in the first two Sacraments, & shal further declare of the rest in particular.

The state of  
the Contro-  
uersie, concer-  
ning the B.  
Sacrament.

What al con-  
fesse.

What Catho-  
liques beleue.

What Luth-  
erans hold.

What Zuin-  
glianss, & En-  
glish Prote-  
stants ima-  
gine.

2. Wherefore being now to speake of a most high Mysterie, the greatest Sacrament, & onlie Sacrifice of the Law of grace, & to discusse one of the cheefest controuerfies of this time: what we are to beleue touching the most holie Sacrament of Christs bodie & bloud. For more cleare notifying the state of this controuerfed question, it is first to be obserued, that al which wil seme to beare the name of Christians, doe acknowledge that the holie Eucharist, oherwise called the Supper of our Lord, is a Sacrament of the new Testament, instituted by Christ, though it be now here in the holie Scripture called a Sacrament. Secondly, Catholiques doe beleue, and hold that in this holie Sacrament, bread and wine are transsubstantiated, that is, substantially changed into the very bodie and bloud of Christ, really and substantially present; but inuisibly vnder the visible accidents of bread & wine. Thirdly, Lutherans say that the very bodie and bloud of Christ are really, and substantially present, together with bread and wine, stil remaying in their natural substance. Fourthly, other Protestantes, namely Zuinglians, and English Calvinistes denie that Christs bodie, or bloud is really & substantially present, or anie way extant in this Sacrament, but only to be signified, or represented by the bread & wine, without anie substantial change in them. Yet say they, that Christ is really

really & substantially present, when the bread and wine are actually received, into the mouth of the communicant, and not before: and that Christ is so made present, by the faith of the receiver, if he doe so beleue, els not. Thus doe they, in their opinion ascribe an imagined power to the faith of the receiver, denying anie power at al to be in the wordes of consecration, nor in the Priest that pronounceth them, by vertue of Christs institutiō. Fifthly, you must obserue, that though we doe al agree, in general wordes, that the holie Eucharist is a Sacramēt; yet al doe meane, that then only it is a Sacrament, when it is ministred according to Christs Institution, and that otherwise it is no Sacrament, but horrible, and most wicked sacrilege. And so it resteth for vs to shew, that our Catholique beleefe in this point, is true & certaine; & consequently both Lutherans, & other Protestants doe grossly erre. Which we shal here declare by manie holie Scriptures, both of the old, & new Testament.

Al doe agree that there only, it is a Sacrament, where it is according to Christs institution.

3. First then to satisfie the doubtful conceipt of some, & to remoue the greatest difficultie, which is the cheefest ground of our Aduertaries opinion. How it can be possible, that anie accidents should be, or remaine, without their proper subiect? whereupon both Luther, and Zuinglius, and al Protestants suppose, that there must needes be bread and wine, so long as their accidents remaine. To this we answer, in one word, sufficiently to al Christians, which doe indeede beleue in God [that nothing is impossible with God] according as we al profess in the beginning of our Crede [that we beleue in God the Father Almighty.] But for more ample satisfaction, that God not only can doe whatsoever he wil, but also hath done other potent workes, aboue the course of al creatures, we haue a particular example (at least according to the expresse wordes

It is most certaine, & confessed of al Christians, that God is omnipotent,

*Mat. 19.*

*v. 26.*

*Luc. 1. v.*

37.

An example  
of accident  
existing with  
out subiect.

of diuine Scripture) in this very kinde. of accident existing without the proper subiect; We read in Genes. 1. that light was made the first day, and the Sunne, the proper subiect of light (which distinguisheth the day from night) was made the fourth day, together with the Moone, and other starres, which are lightened by the Sunne. And so there was light, which is an Accident, three dayes existing without the subiect. Why then shal it be harder for Christians to beleue, that the accidents of bread and wine, may remaine without their subiects; then, for the children of Israel to beleue, that which Moyfes writte? They in deede saw the wonderful effectes of Gods blessing, in the multiplication of mankinde, and of other creatures, both in the beginning of this world, & after the floud & Gods omnipotent power in plaguing the Ægyptians, and præserving them selues, bringing them through the red sea [ and they beleued our Lord, & Moyfes his seruant. ] And shal not we, that beleue al which the people of Israel then beleued, vpon Moyfes worde, and writing, beleue the word of Christ, written by his Apostles, and Euangelistes, that our Lord taking bread and wine into his handes, & blessing them, and saying: [ This is my bodie: This is my blood ] did thereby make them to be that, which he so plainly sayde that they were? Though we see, that the accidents of bread & wine remaine? Innumerable other examples occur in the holie Scriptures, of the creation of al thinges of nothing; of producing some creatures from others; changing one creature into another; & the like miraculous workes of God, aboue al natural power of creatures, which shew Gods omnipotent power, that it is not impossible, that Christ our Lord, God & man, could change the substance of bread and wine, the accidents stil remaying, into the substance of his owne bodie, & blood.

And

Other examples  
of Gods  
omnipotent  
power.

And so the obiection of supposed impossibilitie is solved, as of no force in matters of faith, where we are to beleue Gods word. Though sometimes, the things appeare otherwise to our external senses, or to natural reason.

4. Seeing therefore it is certaine, that Christ could, if it was his wil, make his owne bodie and bloud really, & substantially present, vnder the accidents of bread & wine, & it is an assured Maxime, cleare in euerie reasonable mans vnderstanding: That what soeuer Christ (yea or anie other man) both can doe & wil doe, he in deede doth the same thing: it is only to be discussed, whether Christ our Lord had an actual wil to doe it, or no? for of his power none but plaine Infidels make anie doubt. And that it was his wil, is shewed by manie diuine Scriptures. By figures, and prophecies therof in the old Testament: and by his promise, and performance, and by his Apostles testimonie, and practise therof in the new Testament. The Paschal lambe was doubtles a figure of Christ, & of something done by

What soeuer  
anie man can  
and wil doe,  
that thing he  
doth in deede.

1. Cor. 5.

7. 7.

Exod. 12.

7. 3.

7. 45. 46.

48.

Christ: witnes S. Paul, saying [ Our Pasch Christ, is immolated.] In that the same lambe was slaine, it was a figure of the holie Eucharist wherein Christ is sacramentally eaten. In that the lambe was prepared the tenth day of the moneth, five dayes before the feast of Pasch, was prefigured Christs coming into Ierusalem, five dayes before his Passion, which the Church representeth on Palme sunday. In that the lambe was eaten within the house, where it was immolated and nothing therof caried forth, out of the house, that no stranger ought to eate therof, til they were by Circumcision, adioyned to the peculiar people of God, it prefigured the holie Eucharist: which perteyneth only to the faithful, within the Church: and did not so properly signifie Christs death on the Crosse, which was without

Christs real  
presence in  
the B. Sacra-  
ment is proued  
by the figure  
of the Paschal  
lambe.



the house, yea vvithout the gates of Ierusalem: and the price of his Passion, is extended not only to those that are vvithin the Church, but also to al that shal therby be brought into the Church. In that the lambe was not only to be immolated that one night, vvhen the children of Israel vvere deliuered from death, vvhervvith the first borne of the Ægyptians *v. 24. 25.* vvere stricken, but also the like to be yearly obserued for commemoration of the former benefite, it directly prefigured the holic Eucharist, instituted by our Redemer, the same night before his Passion, to be continually done in like sorte, for a commemoration of his death, vntil he come againe, in the end of this world. For his death it selfe was the very *Luc. 22.* price of our Redemption, & not a commemoration *v. 19.* therof. By al which, and other circumstances, of *1. Cor. 11.* time, place, maner of immolating & eating, and by *v. 25.* our Sauours fact, instituting this B. Sacrament immediately after his solemne immolating and eating *Exo. 12. v. 6. 7. 8.* the Paschal lambe with his Disciples, it is euident, *9. 10. 11.* that it was a significant figure, not only of Christs Sacrifice on the Crosse, but also of the sacred Eucharist, which he instituted the night before his death, and commanded to be obserued in his Church, for commemoration of his death, & singular benefite of his faithful seruants. And therefore the same must necessarily be farre more excellent, then the figure, which can not be verified, if it conteyne no other substance, but bread and wine, which in deede are not better, or not so much more excellent, as alwayes the thing figured is better, & more excellent, then the figure. Neither suffi-cieth it to say, that *Colos. 2.* bread and wine in the vse of this Sacrament, doe *v. 17.* signifie Christs death, for so did the Paschal lambe, *Heb. 10.* nor to say, that they signifie, and represent Christs *v. 1.* death now performed, which the lambs death signified as to come: for that maketh not such different excellencie,

The thing  
prefigured  
farre excel-  
lent the figure

Protestants  
eua-sions suf-  
fice not.

excellencie, as is betwen the thing figured, and the figure. So also they might say, that the picture of Christ crucified, signifieih, & representeth the death of Christ, vpon the Crosse, as in deede it doth, and yet doth it not so farre excel the figure of the Paschal lambe, as a Sacrament of the new Testament, excelleth the figuratiue Sacrament of the old, by Protestants owne iudgement: confessing that the holie Eucharist is a Sacrament, and so is not the picture of Christ crucified.

3. An other figure of this holie Sacrament, was  
*Exod. 16.* Manna, as is cleare by our Sauours comparing them,  
*v. 14. 15.* & much preferring this aboue the admirable excel-  
*16. &c.* lencie of the other, which was an excellent meate,

conteyning manie great miracles, wherby amongst  
 other proofes, it is manifest, that the Protestants  
 communion, hauing no miracle in it at al, being no  
 other thing in substance, then bread and wine, only  
 signifying Christs bodie & bloud, can not possibly be  
 the thing prefigured. And by the same miracles  
 being more emmently in Christ, it appeareth that  
 he himselfe is really present in his owne substance  
 (the spiritual meate of faithful soules) in this most  
 blessed Sacrament: which otherwise could not be  
 the thing prefigured. For whereas Manna, was

In Manna  
 were twelue  
 special mira-  
 cles.

*Psal. 77.* made by Angels, wherof it is called [the bread of  
*v. 24. 25.* Angels] this new Manna was first made by Christ  
 the Sonne of God, and is continually made by him-  
 selfe, geuing power to Priestes, as to his Ministers:  
 but if it stil remained bread in substance, then were  
 the making of it, lesse then the Angels action in ma-  
 king Manna. Secondly Manna was not produced  
 from the earth, nor water, as ordinarie meates ori-  
 ginally are, and namely bread from graine, wine  
 from grape, both from the earth: but Manna was  
 from the ayre, as the Psalmist saith [bread of heauen  
*v. 24.* he gaue them to eate] yet not from the Empyrial  
 heauen,

The first mi-  
 racle in Man-  
 na.

- heauen, but from the ayre called heauen. For so our  
 Sauiour expoundeth it, saying to the Iewes [ Moyses *Iohn. 6.*  
 gaue you not the bread from heauen (but of our *v. 32.*  
 Manna, which is geuen in the militant Church, he  
 saith ) my Father geueth you the true bread from  
 heauen ] which is himself the Sonne of God, who  
 in his Diuine Person, came from the Emphyrial hea-  
 uen. & that this true bread which came from heauē,  
 is geuen in this Sacrament, is cleare by Christs whole  
 discourse, comparing that which he here promisseth,  
 with Māna, & teaching that it is better then Manna.
3. Thirdly how diligently or slowly soeuer anie gather- *v. 17. 18.*  
 red Manna, when it came to measuring, euerie one *2. Cor. 8.*  
 had the same measure full, called a gomer, and no *v. 15.*
  4. more nor lesse. Fourthly, the sixth day (which was *Exo. 16.*  
 next before the Sabbath) that which euerie one *v. 22. 23.*  
 gathered was two gomors, & so did serue them for  
 the same day, & for the Sabbath. Fifthly, there fel no *v. 15. 16.*  
 Manna in the Sabbath, as there did in al other dayes:
  6. for that of the former day sufficed. Sixthly, if in the *v. 20.*  
 other dayes of the weeke, anie part of Manna was  
 referred at night it putrified, & was corrupt in the *v. 24.*  
 morning: only the night before the Sabbath, it re- *v. 16.*  
 mained sound and good. Seuently, notwithstanding *v. 21.*  
 diuersitie of stomakes in so great a multitude, the *Num. 11.*  
 same measure of a gomor, was sufficient, and no *v. 8.*  
 more, to euerie one, young, & olde, and midle age. *Deut. 8.*
  8. Eightly the heate of the Sunne did melt & consume *v. 16.*  
 that which was lefrin the filde, though the heate of *2. Esd. 9.*  
 the fire, seething in water, grinding in the milne, & *v. 20.*  
 bearing in the mortar, did not hurt it. Nintly, Manna *Num. 11. v. 7*  
 tasted to euerie one that was wel disposed, what *v. 6.*
  10. they desired. Tently, to euil minded persons it seemed *Exod. 16.*  
 loathsome, and light meate, but was pleasant to the *v. 32. 33.*  
 good. Eleuently, that part of Manna, which was *Ch. 40 v.*  
 kept in the Arke of testimonie, by Gods command- *18.*  
 ment, remained there incorrupt manie hundred *Heb. 9. v. 4*  
 yeares.

- yeares. Twelfsly, this strange extraordinarie meate  
*Exod. 16.* continued fourtie yeares, that is, til the children of  
*v. 35.* Israel came into the promised land, & then ceased,  
*Ios. 5. v.* Al which miraculous, & supernatural proprieties,  
*22.* of Manna being a figure of the holie Eucharist, doe  
 necessarily importe, & inuincibly proue, the thing  
 prefigured to be the very same in proper termes,  
 which our Lord and Sauour expressly saith it is his  
 owne true bodie, & bloud, in very deede, not only  
 a figure or signe therof, as faithles new masters haue  
 imagined. Other figures, of bread and wine offered  
*Gen. 14.* by Melchisedech: the bloud of the Couenant sprin-  
*v. 18.* kled vpon the people by Moyses: the loaves of pro-  
*Ex. 24. v.* position, of singular sanctitie: the bread brought to  
*5. 8. Ch.* Elias by an Angel: and the like, foresignifying the  
*25. v. 3.* holie Eucharist, the former two as it is a Sacrifice,  
*3. Reg. 19.* the other as it is a Sacrament: we wil here omitte  
*v. 5. 8.* & procede to the prophecies.  
 6. Iacob the Patriarch, blessing his sonnes before  
 his death, in the benediction of Iudas, of whom  
*Gen. 49.* Christ descended, prophecied that [ the scepter  
*v. 10. 11.* should not be taken away from Iudas, til he came,  
 that should be sent ] to witte Christ our Redemer:  
 & by and by addeth, that [ He shal wash his stole in  
 wine, & in the bloud of the grape his cloke ] what  
 other wine can this be, but the Chalice which our  
 Lord consecrated at his last supper? when he or-  
 dained his new Testament in his bloud. Wherin  
 he then mystically washed his stole, & cloke, that is,  
 his flesh, in the bloud of the grape, which before  
 his blessing, was wine of the grape. If perhaps some  
 wil say it is to be vnderstood of Christs death on the  
 Crosse: we answer, that Christs bloud, as it was  
 shed on the Crosse, came not from wine, nor grape:  
 & therefore this prophecie can not be so wel applied  
 to his death on the Crosse, as to his mystical death  
 in the holie Eucharist, where bread & vvine are by  
 his

The twelfth  
miracle in  
Manna.

Other figures  
also proue the  
same.

Prophecie of  
the B Sacra-  
ment, in the  
Law of nature

Obiection;

Answer.

his powreful blessing, changed into his bodie and bloud, and so this propheticke was really fulfilled, vvhhen our Lord instituted the new Testament in his blood, as separated from his bodie, representing his real death on the Crosse: vvhether the same Testament was made complete, & confirmed.

Especial prophecies of this Sacrament in the Psalmes.

7. The Royall Prophete as of other Christian Mysteries, so of this heauenlie foode, maketh frequent mention. Who describing diuers particular pointes of Christs Passion, interposeth the special benefite of this B. Sacrament, instituted the euening before his death [The poore shall eate (saith he) and shall be filled: & they shall praise our Lord, that seeke after him, their hartes shall liue for euer, and euer. All the fatte ones of the earth, haue eaten, & adored.] None vvil denie but this meate is the B. Sacrament of the Eucharist. And it is also manifest, that manie faithful Christians doe eate it, & adore it, both the poore, and fatte ones, that is both the humble, which are poore in spirit, and some that disdain to be humble: but vwith this difference, that they all eate, and adore, beleeuing that Christs bodie is there present, els they could not lawfully adore: but onlie the humble are filled. The same Royall Psalmist, by vway of inuiting Christians to praise God, for benefites receiued by Christ, exhorteth them to adore his footstoole, saying [Exalt ye the Lord our God, and adore his footstoole, because it is holie] which can not of anie other thing be so properly vnderstood, as of Christians adoring this B. Sacrament. For the Arke of the old Testament called Gods footstoole, to which the Hebrew Rabbins referre it, pertaineth not to Christs seruice, of whom the same Rabbins interpret the rest of this Psalm. Neither sufficeth it to say, that Christ was adored in his humanitie, taken of the earth, which is also Gods footstoole: for this adoration was performed only of a few, and for a  
shorte

shorte time in this world: but his humanitie as his footstoolle, is to be perpetually adored of al true Christians, as it is performed in the holie Eucharist. For that this adoration, and praise perteyneth to the B. Sacrament, which is the spirital foode of Christian soules, is further confirmed by the same Prophete, recounting this meate, as a most special, and perpetual memorie, of al his meruelous workes,

*Psal.* 110. saying [He hath made a memorie of his maruelous  
v. 4. workes, a merciful and pitiful Lord: he hath geuen

meate to them, that feare him.] This therfore being the singular meate, is the memorie of al his maruelous workes, a most principal Mysterie amongst al other diuine Mysteries. Of this Diuine foode also

*Osee.* 14. the Prophete Osee semeth to speake, saying [They  
v. 8. shal liue with wheate, & they shal spring as a vine]

The same is  
proued by the  
Prophecie  
of Osee.

Hebrew Rabbins acknowledge here, that in the time of our Redemer Christ, there shal be made mutation

*Ibidem.* of nature in wheate. And [this memorial (saith the

Prophete) as the wine of Libanus] signifying, that this benefite, & mysterie is not ordinarie, but singular, and most excellent. To the same purpose the Prophete Zacharias foreshewing that God wil geue

And of Zacharias.

manie good thinges to the faithful Christians, extol-  
*Zach.* 9. leth one special benefite more excellent then others,  
v. 17. saying [What is his good thing, & what is his beau-

tiful thing, but the corne of the elect, & wine springing virgins:] which no doubt is to be vnderstood of Christ. And may be applied to him, not only in his proper and natural forme: but also as he is in the B. Sacrament, in the formes of bread and wine, because the diuine benefite here mentioned, is deriued in the Prophetes speech from *Corne*, and *Wine*. For most prophecies be hard to be vnderstood, & manie haue diuers true senses. But now we wil repayre to the new Testament, which in this especial matter, is more cleare then either figures, or prophecies.



Christ our  
Lord taught  
his Church to  
pray, that they  
may receiue  
supersubstan-  
tial daylie  
bread.

He promised  
to geue him-  
self to be eatē.

8. Our Sauour in the prescript forme of prayer, deliuered to his Church, teacheth vs to aske, our heauenlie Father, that he wil voutsafe [to geue vs *Mat. 6.* our supersubstantial, daylie bread.] In one Euange *v. 11.* list (as we haue it in the Latine text) called *super-* *Luc. 11.* *stantial*, in the other, *daylie bread*. By which prayer *v. 3.* we aske al maner of necessarie sustenance for soule and bodie: & most especially the singular spiritual foode, which our Lord then intended to ordaine, farre surpassing natural bread, therefore called super-substantial, and also daylie, for our daylie benefite. Which bread he shortly after more expresly promised to geue. For hauing fedde siue thousand men with siue loaues, yet the Iewes at Capharnaum, required an other signe, wherby they might be induced to beleue in him: and proposed the example of *Ioa. 6. v.* Manna, saying [What signe doest thou, that we *II. 12.* may see, & may beleue thee? what workest thou? Our fathers did eate Manna in the desert, as it is *v. 30. 31.* written: Bread from heauen he gaue them to eate] our Lord answered to their demand, & particularly touching Manna, that he would geue a better bread then Manna, from an higher place then Manna came, & that the same is him self, and yet should be meate in deede. [Amen amen (said he to them) *v. 32.* Moyfes gaue you not the bread from heauen, but my Father geueth you the true bread from heauen. For the bread of God it is, that descendeth from *v. 33.* heauen, and geueth life to the world.] Wherupon they requesting this bread, he told them plainly, *v. 34.* that himself is this bread, saying [I am the bread of *v. 35.* life: he that cometh to me, shal not hunger: and he that beleuerh in me, shal not thirst] with further promise that he wil both quicken his faithful seruants, spiritually in this life, and raise them to life euerlasting in the last day. [The Iewes therefore *v. 41.* murmured at him, because he had said: I am the bread,

- bread, which descended from heauen &c.] Our  
 v. 43. 44. Sauour againe answered saying [ Murmur not one  
 &c. to an other. No man can come to me, vnles the  
 Father, that sent me, draw him ] signifying, that  
 none can beleue in him, or beleue anie high Myste-  
 rie, without special grace from God. And interpo-  
 sing more to the same purpose, he estsownes repe-  
 ted, and confirmed his former wordes, [ I am the  
 v. 48. bread of life ] adding further touching the different  
 v. 49. effectes of Manna, and of this bread, he said. [ Your  
 fathers did eate Manna in the desert, and they died,  
 v. 50. This is the bread, that descended from heauen, that  
 if anie man eate of it, he die not. ] Again he said,  
 v. 51. [ I am the liuing bread, that came downe from  
 heauen. If anie man *eate of this bread*, he shal liue for  
 euer. ] Thus hauing made mention of eating this  
 heauenlie bread, which is himsefe, he yet further  
 telleth what bread it is, that is to be eaten, saying,  
*ibid.* [ And the bread which I wil geue, is my flesh, for  
 the life of the world. ] Here the incredulons mur-  
 mured, and contended more & more. [ The Iewes  
 therfore (saith the Euangelist) stroue among them-  
 selues, saying: How can this man geue vs his flesh  
 to eate? ] Our Lord againe (not telling them of ea-  
 ting a figure or signe of his flesh, as Zuinglius would  
 expound it, but iterating the same thing, vrgeth the  
 v. 53. necessitie of eating his flesh) saying to them [ Amen  
 amen I say to you: Vnles you eate the flesh, of the  
 Sonne of man, & drinke his bloud, you shal not haue  
 life in you ] and concerning the fruitful effect of this  
 diuine foode, he addeth further saying [ he that eateth  
 v. 54. my flesh, & drinketh my bloud, hath life euerlasting:  
 and I wil raise him vp in the last day ] Yet more am-  
 ply our Lord declareth that his very flesh is to be  
 eaten, and his very bloud to be drunken, yelding the  
 reason of so great effect, as rising vp therby to life  
 v. 55. euerlasting, in soule & bodie [ For (saith he) my flesh  
 is meate

Notwith-  
standing the  
people did  
murmure,  
Christ stil  
affirmed &  
confirmed  
the same  
doctrine.

The greatnes  
of the promi-  
sed effect re-  
quireth infi-  
nite excellen-  
cie of the  
meate.

is meate in deede: and my blood is drinke in deede ]  
 If our Lord Christ, God and Man, were not really,  
 & substantially present in his owne flesh and blood,  
 & were not so receiued, his flesh were not *meate in  
 deede*, nor his blood *drinke in deede*, his wordes were  
 not true, Christ our Blessed Lord were not truth it  
 self, as he is. But his word being most true, his  
 flesh is meate in deede, his blood is drinke in deede.  
 And by the worthie receiuing of this most Diuine  
 meate: the faithful soule is mystically ioyned with  
 Christ himself, as he againe affirmeth, saying [ He v. 56.  
 that eateth my flesh, & drinketh my blood, abideth  
 in me, & I in him ] Yet more in confirmation of his  
 real presence, of real eating, & real effect, our Lord  
 saith [ as the liuing Father hath sent me, and I liue v. 57.  
 by the Father; & he that eateth me, the same also  
 shal liue by me. This is the bread that came downe v. 58.  
 from heauen. Not as your fathers did eate Manna,  
 & died. He that eateth this bread, shal liue for euer. ]  
 By al which so frequent asseueration of our Sauour,  
 that he is the bread, which came from heauen, that v. 51. 52.  
 the bread which he geueth is his flesh, that his flesh 55. 57.  
 must be eaten, that his flesh is meate in deede, & that  
 himself wil be eaten, is abundantly confirmed, that  
 he meant as he spake, to geue his very bodie, really  
 present in the most B. Sacrament, to be eaten. And  
 though manie murmuring said [ This saying is hard, v. 60 61.  
 and who can heare it? ] he stil confirmed the same,  
 and blamed the incredulous, saying to them [ Doth  
 this scandalize you? ] plainly signifying, that they  
 ought not to be scandalized. And further insinua-  
 ted, that after his Ascension, they would take more  
 occasion of scandal, saying [ If then you shal see the  
 Sonne of man ascend, where he was before [ As if  
 he saied, Seing you are scandalized with my doctri-  
 ne, whyles I am present with you in earth, you wil  
 be more scandalized, when I shal be ascended from  
 you

Our Lord  
 auguching the  
 same doctrine  
 sheweth that  
 he spake in  
 proper termes  
 not in figures.

- you into heauen Neuertheles he told them, that the  
 7. 63. lacke of humble spirite, & their carnal conceipt, was  
 the cause of their scandal, saying [ It is the spirite  
 that quickeneth : the flesh profiteth nothing ] It is  
 the humble spirite, illuminated & moued by Gods  
 special grace, that beleueth his word. Carnal ima-  
 gination conceiueth not, aboue sense & natural rea-  
 son, according to that, which our Lord said twise  
 7. 44. in this chapter. [ No man can come to me, vnles  
 7. 65. the Father that sent me, draw him: vnles it be geuen  
 him of my Father. ] So certaine it is that no man  
 of himself, by his owne sense, or natural reasen, can  
 beleue this, or other high Mysteries, but by special  
 grace, through which the humble spirite, beleueth  
 and confesseth, al highest pointes of Christian doc-  
 trine. And this explication of our Sauours wordes,  
 is further confirmed, by his like speech afterward,  
 Mat. 16. saying to S Peter [ Blessed art thou Simon Bar- Iona ;  
 7. 17. because flesh & bloud hath not reuealed it to thee; but  
 my Father, which is in heauen. ] And by the like  
 1. Cor. 2. sentence of S. Paul, saying [ The sensual man per-  
 7. 14. 15. ceiueth not those thinges, that are of the spirite of  
 God; for it is foolishnes to him, and he can not vn-  
 derstand : because he is spiritually examined. But the  
 spirital man iudgeth al thinges ] discerneth, bele-  
 ueth, & approueth al diuine Mysteries, though they  
 be aboue the reach of his natural sense, and vnder-  
 standing.

9. As for the Protestants wresting of our Sauours  
 wordes [ The flesh profiteth nothing ] by which  
 they would exclude Christs real pretence from  
 this B. Sacrament, it is an interpretation, against his  
 whole discourse, as though by these wordes he re-  
 called that, which he had plainly said before, that  
 [ his flesh is meate in deede and the rest. ] As though  
 he denied his sacred flesh to be present. Which can  
 with no reason be gathered of his wordes. For

The want of  
 an humble  
 true spirite is  
 the cause of  
 not beleuing  
 Christs word.

The Prote-  
 stants sense of  
 Christs wor-  
 d, contra-  
 dicteth his  
 whole doctri-  
 ne, often repe-  
 ted and con-  
 firmed.

First

Their glosse  
corrupteth  
the text.  
It impugneth  
also Christs  
Incarnation,  
his Passion, &  
all his actions  
in humane  
flesh.

The same real  
presence of  
Christ in the  
B. Eucharist,  
is most cleare  
by his wordes  
when he in-  
stituted the  
same B. Sacra-  
ment.

first it is a farre other thing to say [ The flesh profiteth nothing ] & to say, My flesh is not there, as they would haue him to haue said. Againe it were most absurde, yea horrible to heare, that Christs flesh profiteth nothing: for then his Incarnation, Passion, and Death, should profite nothing, which no Christian dare to speake: except he be as wicked, and impudent, as the old condemned heretike Nestorius: and then we answer, that Christs flesh redeemed vs, quickeneth vs, wil raise vs vp from death to glorie: because it is the flesh of God and Man, vnited to the eternal Word, the Sonne of God. For in deede the flesh of a mere man, could not quicken. And yet that heretike did confesse, that the flesh of Christ as man, is in the holie Eucharist, but not the flesh of God and Man: which heresie then trubled the Church, now the Zuinglians, and others. Al which notwithstanding it is cleare by the Euangelist S. Iohr, that [ Christ promised to geue his flesh to be eaten; and that the same is meate in deede. ] v. 52. 55.

10. Let vs see also his diuine performance, which is recorded by the other three Euangelistes, and S. Paul, in these expresse wordes [ Iesus tooke bread, Mat. 26. & blessed, & brake; & he gaue to his Disciples, and v. 27. 28. said: Take ye, and eate: This is my bodie, which is Mar. 14. geuen for you, which shal be deliuered for you. Doe v. 22. 23: this for a commemoration of me. In like maner 24. Luc. the chalice also, after he had supped, saying, This is 22. v. 19. my blood, of the new Testamen, which shal be shed 20. for you, & for manie, vnto remission of sinnes. This 1. Cor. 11. is the chalice, the new Testamēt in my blood, which v. 24. 25. shal be shed for you. This chalice is the new Testa- 26. ment in my blood. This doe ye, as often as you shal drinke it, for the commemoration of me. For so often as you shal eate this bread, and drinke the chalice, you shal shew the death of our Lord, vntil he come. ] These are the special wordes, reporting how

v. 63.

how our Lord and Saviour instituted the holic Sacrament of the Eucharist. and ordained his owne Testament. In the Syriake Edition, S. Matthew saith: This is the substance of my bodie. S. Marke saith: This truly is my bodie. Al w hich according to the very sacred letter, and expresse termes, doe testifie the Catholique beleefe, and doctrine, so manifestly, that our Aduersaries are forced to flee vnto diuers interpretations, and to frame manie answers, in excuse of their incredulitie: especially vsing two euasions. First they hold it to be impossible. Wherunto we haue answered in the beginning of this present Article, that al things are possible with God, who hath done, & stil doth other workes, aboue the ordinarie course of al creatures. Secondly they pretend our Lords speach, and wordes in this w hole passage, to be like to his figuratiue speeches in other places, & times, w hen he said: [ I am the doore of the sheepe, I am the true vine: and my Father is the husbandman: I am the vine, you are the branches, ] and such others. It is easily, and firmly answered, that there is great disparitie in manie respectes. First in the wordes aboue rehearsed, Christ our Lord made his Testament: and in euerie testament, plaine & proper significant termes are necessarily required. Metaphorical, Allegorical, and al obscure strange speeches are auoided [ This is my blood of the new Testament ( sayde our Lord ) The new Testament in my blood ] Secondly Christ here instituted a Sacrament, as our Aduersaries acknowledge. And in that respect also, proper & vsual termes are requisite. As were his wordes to his Apostles, concerning Baptisme. [ Teach al nations, baptizing them in the name of the Father, & of the Sonne, & of the Holie Ghost ] In the other places, where our Lord said, that [ he is a doore, & a vine ] he neither instituted Testament,

The Syriake Edition plainly testifieth the Catholique doctrine.

Our Aduersaries flee from the expresse word of God, pretending impossibilitie, in the literal sense.

Al testaments require plaine and vsual termes.

So doth the Institution of a Sacrament.

N<sup>o</sup>. 3.

IOHN. 10.

v. 7.

Ch. 15.

v. 1. 5.

Mat. 26.

v. 28.

Luc. 22.

v. 20.

Mat. 28.

v. 19.



Chr. 6. 16.  
doct. d that  
he gaue his  
very bodie &  
blood in the  
B. Sacrament  
the same  
which he  
gaue in his  
death.

no Sacrament. Thirdly, when our Lord said [This is my bodie] (which are most plaine wordes, though the thing expressed by these wordes, is an high Mysterie above the natural capacitie of our vnderstanding) he explained, and confirmed his affirmation, that he meant in deede, his very bodie, saying [This is my bodie, which is geuen for you] (now in this *Luc. 22.* Sacramēt) which shal be deliuered for you] for both *v. 19.* are true [is geuen] as S. Luke writeth, & [which *1. Cor. 11.* shal be deliuered] as S. Paul witnesseth. For euerie *v. 24.* one doth not write al, which our Lord spake. In like maner he said: [This is my blood, of the new Testa- *Mat. 26.* ment, which shal be shed. This chalice is the new *v. 28.* Testament in my blood] affirming as certaine, that his self same bodie, which was deliuered on the Crosse, his self same blood, which was shed, was also in the B. Sacrament. But our Lord did not explaine his other speeches [I am a doore: I am the vine, you the branches] and the like Allegories, to shew that they were to be vnderstod, of an artificial doore, or natural vine of the vinneyeard. For they were in deede Allegorical speeches, and so vnderstod, & applied to his meaning. And therfore these euasions of Protestants, can not excuse their incredulitie, nor satisfie faithfull Christians, which beleue and hold Christs wordes to be true, as he spake them in plainest termes.

S. Luke and  
S. Paul did so  
vnderstand  
Christs wor-  
des, and be-  
leued his real  
presence in  
the B. Sacra-  
ment, as Ca-  
tholiques  
now doe.

II. Yet further it is proued by the testimonie of S. Luke, and of S. Paul, that they, & consequently the other Apostles, & al true Christians, beleued Christs real presence, in the B. Sacrament. S. Luke writeth not only that our Lord said: This is my blood, which shal be shed, though that were sufficiently euident, but also that the thing conteyned in the chalice shal be shed. His wordes are thus [This is the chalice, *Luc. 22.* the new Testament in my blood, which (chalice) *v. 20.* shal be shed for you] By which ordinarie maner of speech

speach [This chalice shal be shed] euerie man vnderstandeth, that the thing conteyned in the chalice, shal be shed. Wherefore it is manifest, that S. Luke belued, that Christs blond, which was shed for our redemption, was conteyned in the chalice, when our Lord pronounced those wordes. Els he would not haue writtē as he did [This is the chalice, which shal be shed] And this is so cleare in the Greke, wherein S. Luke writte the Gospel, that Beza very impudently saith, that either S. Luke writte not these wordes; or committed a Solecisme in false Greke: falsely imagining that the word [shal be shed] ought to be referred to the word [bloud] and not to the word [chalice] For so the Latine might be construed, with Grammatical congruētie, because in the Latine [Calix, in sanguine meo, qui effundetur] the Relative [qui] might agree either with the word [Calix] or with [sanguine] but in the Greeke it is [To potation, en to sima: t mon, to ecchynomenon] as if it were in Latine, *Potulum in sanguine, quod effundetur*. So that necessarily it is said, *The cuppe, or chalice shal be shed*, to wine, the contents of the chalice. And most cleare it is, that the thing which was shed, for mans redemption, is not wine, but Christs owne bloud.

Beza opposeth himself against the Evangelists wordes.

To potation  
en to sima: t mon  
to ecchynomenon

Whereupon we forme this perfect Sylogisme: That which was shed, for our redemption, is Christs bloud. But that which is in the chalice, was shed for our redemption. Ergo, That which is in the chalice, is Christs bloud. The Maior proposition is confessed by al Christians. The Minor is S. Lukes narration. And so the Conclusion necessarily foloweth, of the Premisses.

Otherwise he is conuined by an euident demonstration.

Ch. 22. 7.  
20.

12. S. Paul likewise sheweth his beleefe of Christs real presence, in this B. Sacrament, where he so carefully instructeth, and exhorteth the Corinthians (and in them al Christians) how to come therunto rightly prepared, not only reciting Christs institu-

Vnworthie  
receiuing this  
B Sacrament,  
is wicked  
abusing of  
Christs bodie  
and blood.

The Apostles  
admonition to  
discerne, and  
regard Chaiſts  
bodie in the  
B. Sacrament  
presupposeth  
that the same  
bodie is there  
present.

tion therof, as the Euangelistes doe, but also admonishing them of errors, touching the behauiour of some, in the vse of this great Myterie: wherupon he saith plainly, that [ Who soeuer shal eate this bread, or drinke the chalice of our Lord vnworthily, he shal be guiltie of the bodie, & of the blood of our Lord.] By which particular guilt of sinne, he euidently sheweth, that Christs bodie & blood, are abused by vnworthily receiuing this holie Sacrament. But vnles his bodie & blood, be there really present, they could not be particularly abused in this act, of receiuing vnworthily. The grosse abuse of anie holie thing, is sacrilege. So bying, & selling of holie thinges, is simonie. Falsely or vnlawfully swearing is periurie; but the offenders in such actes, & the like, are not said to be guiltie of the bodie, and blood of our Lord. For the thing abused, geueth the denomination to the sinne, in particular. As one can not be guiltie of manslaughter, except the thing that is slaine be a man: no more can one be guiltie, of abusing Christs bodie, except Christs bodie be there, where it is said to be abused. Againe S. Paul in the same place, admonishing that euerie one, which cometh to this holie Sacrament [ proue himself (that is, examine himself in his conscience, preparing himselfe in soule) and so let him eate of this bread, and drinke of the chalice ] repeterh what sinne it is, to receiue vnworthily [ For he that eateth and drinketh vnworthily (saith he) eateth & drinketh iudgement to himself: *not discerning the bodie of our Lord.* ] So declaring why this probation, & due preparation is necessarie, because he that cometh vnworthily, discerneth not the bodie of our Lord. Which reason necessarily presupposeth, that our Lords bodie is there present. Els the vnworthie receiuer, could not be charged, with this particular sinne, of not discerning, not duly honoring, esteeming.

1. Cor. 11.

v. 27.

v. 28.

v. 29.

ming, or respecting the bodie of our Lord: but only of not discerning the figure, or signe of his bodie.

13. Seeing therefore, that Christ our omnipotent Lord, could change bread & wine, into his owne real bodie & bloud, & that it is abundantly shewed, first by pregnant figures, and prophecies of the old Testament; more especially by his owne promise, that he would doe it; and likewise declared by his solemne action, & most plaine wordes; and by the Apostles beleeve, practise, and doctrine, that he hath done it: what greater infidelitie, what more manifest heresie, can be imagined, in such as will be called Christians, then to reiect that truth, which Christ hath so manie wayes vttered: and to say, It is stil bread & wine, which he saith, is his bodie, & his bloud?

Seeing Christ both could & would make himselfe really present in the B. Sacrament, it is plaine heresie to denie it.

*Vnder each forme of bread, & of wine, in this B. Sacrament, is whole Christ, Bodie, Bloud, Soule, & Diuinitie.*

## ARTICLE 19.

**O**ther Controuersies, concerning this most holie Sacramēt, doe almost al depend, vpon the principal Article, of Christs real presence therin. For al those difficulties, which our Aduersaries obiekt against other pointes, either tend to the impugning of the same chiefe ground, falsely supposing that Christ is not really present in this Sacrament: or els with Luther they imagine, that Christ being in deede really present, bread and wine doe also remaine. And so they gather as they thinke, diuers absurdities, in the Catholique beleeve, & impute to vs much errour, & idolatrie. Al which quareulous accusations fal to nothing, the maine point standing firme, as it doth: by the groundes produced in the

Diuers Controuersies depending vpon Christs real presence in the B. Sacrament, are in general decided by the same principal point. Yet are here also further discussed, & proued in particular.

precedent Article. Neuertheles, as wel for more abundant satisfaction to their common objections, as for further explication of the Catholique doctrine, we shal here breely shew by the holie Scriptures, that Christ is wholly in euerie part, of this Sacrament. then declare the reasons of communicating vnder one kinde; also the obligation to communicate sometimes: and that this holie Sacrament is also a Sacrifice: the complement of al old Sacrifices: and that it is due to God only.

By concomitance Christ is wholly, wherefoeuer anie part of him is.

2. Touching the first of these particular pointes: albeit by vertue of the sacred wordes of consecration, in the former part, vnder the accidents of bread, onlie Christs bodie is present; & in the other part, vnder the accidents of wine, is onlie Christs blood: yet by concomitance of al thinges in Christ: (now glorified) where his bodie is, there also is his blood, & where his blood, there his bodie, and where either of both, there also his soule, & where al three, yea or anie of them (as in the time, betwixt his Death & Resurrection) there also is his Diuinitie, because they are al vnited to his Diuine Person. And so in each of the accidents of bread, & of wine, and in euerie least particle therof, Christ is wholly, in Bodie, blood, Soule, & Godhead. A figure of this

It was so prefigured in Manna.

was forthewed in Manna [of vvhich the children of Israel gathered, one more, and an other lesse, and they measured by the measure of a gomor, neither he that gathered more, had aboue: nor he that provided lesse found vnder] And the same measure (which vvas an other miracle) did iust suffice to sustaine euerie one, as it felovveth in the next vvordes [euerie one gathered, according to that which they were able to eate] Wherupon S. Paul saith [He that had much, abounded not, & he that had litle, wanted not] Why shal a Christian then, make scruple to beleue, that Christ is whole, & that there is the

Article.

20 21 22.

23. 24.

Exod. 16.

v. 17. 18.

Ibidem.

2. Cor. 8.

v. 15.

is the same spiritual fruite, in one part of the accidents, of this holie Sacrament (which infinitely excelleth Manna) as in both partes: and the very same, in lesse forme, which is in the greater? In another place the same Apostle speaking of the old Sacrifices saith, that [They which eate the hostes, are they not partakers of the Altar?] without anie mention of drinking, of the libaments: which ordinarily were adioyned to euerie Sacrifice, as a part thereof. The Apostle hereby signifying, that they which did only eate of the hostes, did as wel participate of the Sacrifice, as if they had also drunke of the libaments. And the reason is, because in spiritual things, the effect, & fruite is the same in euerie part, as in the whole. Thus it was in the figure, much rather it is so in the thing prefigured.

In the old Sacrifices, he that receiued anie part, was made participant of the whole.

3. Which is yet more cleare by our Sauours doctrine in the Synagogue at Capharnaum. For in that his diuine discourse, he attributeth the same effect to one part of this B. Sacrament, as to both the partes.

Christ attributeth the same effect to the receiuing of one part, of the B. Sacrament, as of both partes.

Sometimes saying [Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you. He that eateth my flesh, & drinketh my blood, hath life euerlasting, & I wil raise him vp in the last day] sometime saying [This is the bread, that descendeth from heauen, that if anie man eate of it, he dye not. I am the liuing bread, that came downe from heauen: If anie man eate of this bread, he shal liue for euer: & the bread which I wil geue, is my flesh, for the life of the world] Aagane [This is the bread, that came downe from heauen. Not as your fathers did eate Manna & died. He that eateth this bread, shal liue for euer.] Which self same effect could not be ascribed, to one part, of this holie Sacrament, which is the whole effect of both partes, except, the self same efficient cause (Christ geuing life) were as wholly in one part, as in both partes.

And



And that our Lord here speaketh not only of receiuing spiritually, but also of receiuing sacramentally, and spiritually together, is manifest: as wel by the mention here of Manna (to which he compareth, & preferreth this holie Sacrament) as by the termes of *eating & drinking*, with distinction of eating his bodie, & drinking his blood, which plainly sheweth that he speaketh of sacramental communicating, & not only of spiritual.

The same is  
proued by  
S. Paules  
doctrine.

4. Againe by S. Paules doctrine, this truth, that Christ is in each part, of the seueral accidents, of bread & of wine, is euidently proued, where he saith [Whosoever shal eat this bread, or drinke the cha- *1. Cor. II.*  
lice of our Lord vnworthily, he shal be guiltie of *v. 27.*  
the bodie, and of the blood of our Lord.] In the former wordes touching the crime of an vnworthie communicant, the Apostle speaketh disiunctiue [Whosoever shal eat or drinke vnworthily] in the other wordes, touching the guilt of sinne, he speaketh coniunctiue [he shal be guiltie of the bodie, and of the blood of our Lord.] So that the fault committed, in vnworthily receiuing, the one, or the other part, of the holie Sacrament, to witte in the forme of bread, or in the forme of wine, maketh the offender guiltie both of the bodie, & of the blood of our Lord. Which could not be said, vnles both the bodie, and the blood, be in each of the kindes: wholly vnder the accidents of bread, and wholly vnder the accidents of wine. And consequently. Christ is whole in each part of this B. Sacrament, his sacred Bodie, Blood, Soule, and Deitie. Which is not hard, for anie true faithful Christian to conceiue, that beleeueth Christs real presence, in this *Rom. 6.*  
holie Sacrament: because Christ our Lord, being *v. 9.*  
glorious, his bodie, blood, & soule, can not be anie more separated, one from another. Likewise when our Lord was mortal, according to his manhood, & conse-

consecrated this same holie Sacrament, his bodie, bloud, and soule were in each forme, of bread, and of wine, and al stil vnited to his Godhead. From which nothing, that his Diuine Person once assumed, euer was, or euer shal be separated. But in the time betwixt Christs Death & Resurrection, his Godhead was with his bodie in the sepulchre, without his bloud & soule; with his bloud on the Crosse, and other places, without his bodie and soule; and with his soule in *Lumbus Patrum*, without his bodie and bloud. His Godhead euer being where his Humanitie was or anie part therof. But not his Humanitie whersoever his Deitie. For that is a new coyned heresie, by certaine Sectaries, therof called Vbiquitarians, or Vbiquists.

Though God be euerie where, yet Christs humanitie is not euerie where.

*It sufficeth, & is more conuenient, that al communicants, besides the Priest that celebrateth, receiue vnder one kinde only.*

## ARTICLE 20.

**V**Pon the assured truth, that Christ our Sauiour is really present in the B. Sacrament; and wholly in each of the accidents of bread, and of wine: this other truth is also grounded; that it sufficeth for receiue it, vnder one kinde only. For as in the Protestants opinion, falsely supposing, that there is no other substance, but bread, signifying Christ bodie, & of wine, signifying his bloud, it were in deede a defrauding of the communicants, to geue them only one kinde: because in their sense, they should haue but half of the Sacrament, & but halfe of the benefite: so on the other side, seing that according to the Catholique faith, Christ is really, & wholly in each

Being proved that Christ is really, and wholly present in the B. Sacrament, it necessarily followeth, that the whole fruit is receiued in one kinde of the accidents.

And that our Lord here speaketh not only of receiuing spiritually, but also of receiuing sacramentally, and spiritually together, is manifest: as wel by the mention here of Manna (to which he compareth, & preferreth this holie Sacrament) as by the termes of *eating & drinking*, with distinction of eating his bodie, & drinking his blood, which plainly sheweth that he speaketh of sacramental communicating, & not only of spiritual.

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1. Cor. 11.  
v. 27.  
Rom. 6.  
v. 9.

consecrated this same holie Sacrament, his bodie, blood, and soule were in each forme, of bread, and of wine, and al stil vnited to his Godhead. From which nothing, that his Diuine Person once assumed, euer was, or euer shal be separated. But in the time betwixt Christs Death & Resurrection, his Godhead was with his bodie in the sepulchre, without his blood & soule; with his blood on the Crosse, and other places, without his bodie and soule; and with his soule in *Lumbus Patrum*, without his bodie and blood. His Godhead euer being where his Humanitie was or anie part therof. But not his Humanitie whersoeuer his Deitie. For that is a new coyned heresie, by certaine Sectaries, therof called Vbiquitarians, or Vbiquists.

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R

kinde

kinde of the accidents, it is al one fruite, and effect, by receiuing one only kinde, and by receiuing both kindes. And if the Protestants would beleue, the truth of Christs real presence, they would neither stand, vpon his being wholly in euerie kinde of the accidents, nor vpon their imagined necessitie, that al must receiue both kindes. It being therfore proued, that Christ is both really, & wholly in each kinde, *Art. 18. 19.* it is therby euident, that the communicants receiue whole Christ, and ful fruite of this Sacrament, by one kinde only, and so it is not necessarie, that they receiue both. But resteth to be shewed, that to receiue vnder one kinde only, is both lawful, & more conuenient.

Christ ministred this B. Sacrament in one kinde only, to two disciples, at Emaus.

2. For declaration wherof, our Sauours owne fact, is a pregnant example. Who after his Resurrection gaue this holie Sacrament in the one kinde only, to the two Disciples, into whose companie he put himself, in the way from Ierusalē to Emaus. Where [it came to passe, whiles he sate at the table vvith *Luc. 24. v. 30 31.* them, he tooke bread, & blessed, and brake, and did reach to them. And their eyes vvere opened, and they knew him.] That this was the B. Sacrament, appeareth by our Sauours action, taking bread, then blessing it, thirdly breaking it, fourthly geuing it to them to eate; & finally by the present effect wrought in them, as themselves reported to the Apostles. [How they knew him in the breaking of bread.] *v. 35.*

The celebration of this B. Sacrament is often called, The breaking of bread.

In which termes of breaking of bread, the same S. Luke also relateth, the holie exercise of the faithful, presently after the coming of the Holie Ghost, saying [They were perseuering in the doctrine of the Apostles, and in the communication of the breaking of bread, & prayers.] *Act. 2. v. 42.* Likewise he writeth of S. Paul and him self, with manie others, assembling together on the first of the Sabbath (or weeke) which is our Lords day (called with vs Sunday) to the celebration

Ch. 20. bratton of this Sacrament, saying [ In the first of the  
7. 7. Sabbath, when we were assembled to breake bread]

Ibid.

Where we may obserue by the way, that the principal Diuine Seruice, and cheefe funct on, for which Christians assembled together on our Lords day, was to breake bread: and therto was adicyned preaching, as the holie Hystoriographer declareth, thus connecting his narration [ when we were assembled to breake bread, Paul disputed with them (at Troas) being to depart on the morow, & he continued the sermon vntil midnight] Likewise that this diuine function is called breaking of bread, and not by the name of a Sacrament was (no doubt) to conceale the high Mysterie, from the derision of Infidels, and doth nothing preiudice the real presence of Christs bodie: being called bread, in the same

Why it is called bread, after the consecration,

Gen. 2. 7. sense, as Adam called Eue [bone of his bone, flesh of his flesh] and as serpentes were called roddes; and 23.

Exo. 7. Wine, at the mariage in Cana of Galilee, was called

7. 12. water, after their mutation; by the names of the

10. 2. 7. 8. thinges, which they were, before they were changed. Wherefore concerning our present purpose, you see by the fact of our Saviour, & by the practise of the primatiue Church, that it is lawfull to administer this holie Sacrament, in one kinde only. And that in the thing itself it is indifferent, whether it be receiued in one kinde only, or in both. And so the holie Church hath in subsequent ages, sometimes administered it, to al Christians in both kindes: but more generally in one kinde only, as wel to al secular persons, as also to Clergiemen, yea to Priestes, except him onlie, that celebraterh the same Diuine Mysterie. For otherwise there is no difference betwene the Clergie & Laitye in this behalfe.

The B Sacrament hath sometime bene ministred in both kindes to al communicants, but more generally in one kinde only.

3 The reasons of which more general practise, & It is not only of the Ecclesiastical Decree made thereupon, and lawfull but especially these (till considering, in euery reason of also more

R a more



conuenient,  
that the com-  
municants re-  
ceiue vnder  
one kinde  
only for diuers  
reasons.

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It is hardnes  
of hart and  
defect in faith

more conuenience, that there is no necessitie of both  
kinde to al communicants, as is declared ) First  
there is great danger of sometimes sheding the most  
sacred Bloud, by mishappes which might chance, in  
great troupes of people, in so manie chalices, or  
other vessels, as would be necessarie : with peril  
also in keeping the residue, after the communicants  
were serued. Secondly, there would be difficultie,  
in manie places, to prouide so much wine, as might  
serue great multitudes, frequently reparing to this  
most holie Sacrament. Thirdly some persons, either  
of natural, or accidental infirmitie, doe not wel in-  
dure the taist, or strenght of wine ; & therfore it is  
not so conuenient, with danger of reluctatiō, or vo-  
mite, or with corporal hurt of the communicants,  
without necessitie, to administer to al in both kinde.  
Fourthly it is most conuenient, that Christian people  
receiue this B. Sacrament in one kinde only, that  
they may more exactly be instructed, and know, that  
Christ our Lord, is wholly in each part, & least par-  
cel of the accidents ; & that therfore they reape the  
same fruite, by receiuing vnder one kinde, as if they  
receiued vnder both. Fifthly, to require both kinde,  
is a foule signe of grosse errour, & want of faith, not  
beleuing that Christ is in deede, wholly in each part,  
of the accidents of bread & of wine, after consecra-  
tion therof. Which kind of ignorant incredulous  
people, were aptly prefigured, by those that stroue  
to gather more of Manna, then the ordained mea-  
sure, which was neither more, nor lesse, then suffi-  
cient for euerie one. And as it was in quantitie com-  
petent for euerie one, so also it was qualified, that to  
the wel disposed it serued for bread, flesh, drinke, &  
what they desired. But manie through their volup-  
tuous concupiscence murmured for want of water, and  
desired flesh. Of which murmurers the Royal  
Prophete speaking, exhorteth others (not to harden  
their

Exo. 16.

v. 16. 18.

Sap. 16.

v. 20.

Exo. 17.

v. 2. 3.

Nu. 11. v.

4 5 6. 31.

Pf. 94. v.

8 9.

their hartes, as those did in the desert. } Euen so it is  
hardnes of hart, and defect in beleefe, that moueth  
anie to require participation of this Sacrament, in  
both kindes, hauing it wholly in one.

that some doe  
require to re-  
ceiue vnder  
both kindes.

Mat. 26.

v. 27.

Mar. 14.

v. 23.

4. Finally to answer the cheefe obiection touching  
this controuersie: where our Sauour commanded  
his Apostles, that they should al drinke of the conse-  
crated chalice, saying [drinke ye al of this] It is cleare  
that none els were present, but the Apostles onlie.

Answer to the  
Pro. eilants  
cheefe obiection.

[And they al dranke of it] as S. Marke expresly writeth. wherby it is euident, that the wordes [Drinke ye al of this] were spoken to al the Apostles onlie. And that it is not a general commandmēt to al men, appeareth further, by our Sauours geuing this holie Sacrament in one kinde onlie, & by practise of some primatiue Christians, as is already shewed in this Article. Neuertheles both kindes must generally be consecrated together, to make the complete signification, & commemoration of Christs death. And so the Priest, that celebrateth, must alwayes receiue both kindes. For although the holie Sacrament is perfect, and the fruite therof is whole, to them that receiue but in one kinde, yet the Sacrifice is not complete, but in both formes together.

Both kindes  
must be con-  
secrated, that  
the Sacrifice  
may be com-  
plete.

*Al Christians hauing vse of reason, are bond to  
receiue this most holie Sacrament.*

#### ARTICLE. 21.

CONsidering that this B. Sacrament, of Christs  
very bodie, and bloud (conteyning the Foun-  
taine it self, & Auſtor of grace, Christ God & Man)  
is most graciously ordayned by him, to be the foode,  
and nutriment of our soules, no man can doubt, but  
his diuine wil & pleasure (though it were not other-  
wise

Christians  
reception is a

sufficient inci-  
tation to al  
greatful Chri-  
stians.

wise intimated vnto vs) sufficiently obligeth al true Christians, with grateful minde to repaire to so inestimable a benefite, preparing themselues so much as in them lieth, to the worthie receiuing therof. Yet lest anie of slouth, pusillanimitie, scrupulositie, or other impediment, should thinke to be excused, omitting to participate, our Lords so bountifull benigne, in due time, and maner, he hath further bound vs, not to neglect this admirable releefe of our soules, foreshewing also our obligation herein, as wel by the figure of the old Pasch, as by his premonition of the losse, if we doe it not, declared when he promised to geue himself vnto vs; and finally when performing the same, both figure & promise, he gaue an expresse precept therot, the night before his Passion & Death.

The Iewes  
were com-  
manded to  
make their  
Pasch once  
euerie yeare.

2. The precept of celebrating, and eating the Paschal lambe, was clearly geuen to the Iewes, which as the shadow instructeth vs in these wordes. [Al the *Exod. 12.* assemble of the children of Israel (saith the Law) v 47. shal make the Phasc.] The time also was prescribed, to be euerie yeare once: Our Lord saying to Moyse *Num. 9.* [Let the children of Israel make the Phasc in his time. The fourteenth day of this moneth (the first v. 2. 3. moneth, called Nisan, which is our March) at euen, according to al the ceremonies, & iustifications therof.] In case of impediment, at the proper time, there was this prouision [The man that shal be vncleane v. 9. 10. vpon a soule, or in his iourney, farre of in your nation, let him make the Phasc to the Lord, in the second moneth, the fourteenth day of the moneth, at euen, with azimes, & wilde lettuce, thal they eate it.] Touching the punishment for omission, without iust impediment, the Law saith [if anie man both v. 13. being cleane, & was not in his iourney (which two cases were put for examples of iust impediments, for there might be others) and yet not make the Phasc, that

Vnder the  
paine of death  
or other great  
punishment.

that soule shal be destroyed, out from amongst his peoples, because he offered not sacrifice to the Lord, in his due time : he shal beare his sinne] So strikt was the precept concerning the figure: which punishment whether it was corporal death, which is more probable, or separation from the faithful people, it did wel signifie Excommunication amongst Christians, & eternal death, as for a mortal sinne, if the offender dye impenitent, for his omission.

3. Which is more assured by our Lords wordes, touching the thing prefigured. Who being the true Pasch, & heauenlie Manna, promising to geue his owne flesh, the true bread of life, and the Iewes not beleueing his word, but murmuring against that, which they vnderstood not, at last he told them the losse, & punishment to al that should not both beleue, and receiue this diuine foode, saying to them, and in them to al that should liue in his Church (after the performance of his promise, and establishment therof, by the coming of the Holie Ghost [ Amen, amen, I say to you: Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you.] And likewise declared the fruitful effect, which those should reape, that shal so beleue, & receiue him, saying in the next wordes [ He that eateth my flesh, and drinketh my blood, hath life euerlasting, and I wil raise him vp in the last day, And he that eateth this bread shal liue for euer.] Finally performing this his promise, by geuing his owne bodie, and blood, in the formes & accidents of bread and wine, to his Apostles, he commanded them, to doe the same thing, which he then did, saying [ Doe ye this] That is, Doe ye consecrate this great Mysterie, & minister it to others. For so our Lord then did. By al which we see the diuine precept, binding al that are capable of precept, to witte al Christians that haue vse of reason, sometime to receiue

Christians are  
bond to re-  
ceiue the B.  
Sacrament  
vnder the  
paine of loo-  
sing life euer-  
lasting.

And Pastors  
are bond to  
minister it,  
to their  
flocke.

receiue this heauenlie meate, for releefe of their soules, vnder the paine, neuer otherwise to enioy eternal life, & with assurance, receiuing it as they cught, to haue life euerlasting, & to rite in glorie,

When & how often to receiue this B. Sacrament, is not particularly expressed in holie Scriptures: but a general precept was giuen to the Apostles, to teach the people manie things not expressed,

4. As for the time when & how often, this affirmative precept bindeth Christians, to receive this most blessed, & greatest Sacrament, is not otherwise expressed in holie Scripture, then that the Apostles were commanded to teach al nations, & baptizing such as should beleue in Christ, should also [Teach *Mat. 28. v. 20.* them to obserue al things, whatsoeuer (saith our Lord) I haue commanded you] Amongst which general vnwritten commandments deliuered to the Apostles, and by them to the Church, no doubt there was some precept, concerning this so singular great Myserie. In vertue wherof, it is by the Ordinance, and Commandment of the same Church, decreed that al Christians shal vpon paine of Excommunication, receiue this B. Sacrament, at the least, once in euerie yeare. And that within eight dayes before, or after the feast of Easter, or Christian Pasch. And likewise whensoeuer anie shal finde themselves in probable danger of imminent death. Because this *1oa. 6. 7. 33. 50. 51. 54.* most sacred meate, is the proper foode of Christian soules, wherby to conserue spiritual life, and so increase their grace: and especially it is the proper viaticum, or wayfaring prouision, in the iourney of the soule, from earth towards heauen. This is the wholsome, & necessarie commandment of holie Church, determining the times, of putting our Lords general commandment in particular execution. To this therefore al are no lesse bond, vnder paine of mortal sinne, & of Excommunication, & of eternal punishment due therunto, then vnto our Lords owne general precept. Els in vaine, did our Sauour say to his Apostles [He that heareth you, heareth me, *Lut. 10. v. 16.* and he that despiseth you, despiseth me, & he that despiseth

Often communicating

despiseth me, despiseth him that sent me.] And this is said concerning the necessarie precept. But it is most conuenient, to communicate often. As best Christians vse to doe. According to their diuers states, at least in al principal great Feastes. Some also, as it were monethly, others weckely, and some almost dayly.

is very con-  
uenient,  
though not  
commanded,

*The holie Eucharist is also a Sacrifice  
propiciatorie.*

ARTICLE 22.

**O**F the three general kindes of Infidelitie; Paganisme, Iudaisme, & Heresie, the worst is Heresie. Because Heretikes once professed (at least implicitey in Baptisme) to beleue the true Catholique faith, from which they reuolt by obstinately denying anie special Article therof: and so become worse then Turkes, Iewes, or anie sorte of heathen Paganes, which neuer receiued the Christian faith, & Religion [For (as S. Peter teacheth) it had bene better for them, not to haue knowen the way of iustice, then after the knowlege, to turne backe, from that holie commandment, which was deliuered to them. For that of the true prouerbe is chanced to them: The dogge returned to his vomite: and, The sowe washed, into her wallowing in the mire.] And as heresie is the worst kind of Infidelitie so also amongst manie grosse heresies of these dayes, it is one of the absurdest, to denie that there is anie true, and proper Sacrifice in the Law of grace, and Church of Christ: which is in effect to say: that there is no external religious Action, by which anie thing is offered to God, in acknowledgement of his supreme Dominion: which most principal publique manner of Diuine Seruice, was neuer waing in Gods

Heresie is the  
worst kinde  
of infidelitie,

It is a most  
grosse heresie  
to denie that  
there is anie  
true & proper  
Sacrifice in  
the Church  
of Christ,

2. Pet. 2.

v. 21.

v. 22.



faithful people. Yea it is a thing so necessarily required by the light of reason, and Law of nature, that scarce anie nation, or people was ever, before this time, so barbarous. but they knew, that it is special homage is due to God: & in some sorte performed it, offering external sacrifice to such, as they erroneously thought, or imagined to be goddesses. And the faithful true seruantes of God, in all ages rightly offered to him, exteanal true Sacrifices, which were to him most pleasing, & to the offerers, & others for whom they were offered, most profitable of all religious external actions. And therefore it can not with reason be imagined, that Christians should want this ordinarie meanes, to serue God, & to impetrate his mercie, & fauour, which the Law of nature taught not only the holie Patriarches, but also most other nations: & which God by his written Law, exactly prescribed to his peculiar people. *Art. 3.*

Melchisedec's Sacrifice was a plaine figure of the holie Eucharist.

2. Yet because our Aduersaries denie it, & for that it is a principal point of Catholique Religion, we shal evidently proue it by auctoritie, both of the old & new Testament. That which Melchisedech did, *Gen. 14.* when he mette Abraham, is so manifest a figure *v. 18.* of the holie Sacrifice of Christs bodie, and blood, in the formes of bread and wine, that Protestants haue no better euasion, but to denie that Melchisedech did offer Sacrifice, in that bread & wine, wherof he made Abraham, and his companie participant: but wil needes imagine, that he brought that bread and wine, only to refresh, and releue that campe, after their trauel & victorie; which their inuention hath neither coherence with the text, nor probability of reason. For the text saith, that those souldiars, had *v. 17. 24.* then taken great plentie of victuals in the praye: & had eaten therof. And vvheras they denie, that Melchisedech did here anie Priestlie function, vvhich the bread and vvhine, the contrarie affirmation is cleare,

cleare; especially by the wordes interposed, that [He was the Priest of God most high] immediately adioyned to the narration, of his bringing of bread & wine, and not to his blessing of Abraham, and receiving tithes of him [Melchisedech the King of Salem (saith Moyses) bringing forth bread & wine, for he was the Priest of God most high; blessed Abraham, and said: Blessed be Abraham to God the highest, which created heauen & earth And Abraham gaue him the tithes of al] So the holie text most evidently sheweth, that he did the office of a Priest, in the bread & wine. And consequently Christ being a Priest according to the order of Melchisedech, did fulfil this propheticall figure, most directly, in the holie Eucharist, where he consecrated bread and wine, changing them (as is already declared) into his owne bodie, and blood: & so offered the same vnder the accidents of bread & wine. The selfsame Sacrifice in vnbloudie maner, which he offered the next day bloudily on the Crosse. For as his Sacrifice was offered on the Crosse, it was once only offered, & neuer to be iterated in that maner: but that which he instituted in the Eucharist, is done often in commemoration of his death, euen til he shal come againe, in the end of this world.

3. Likewise the Paschal lambe being not only a Sacrament, but also a Sacrifice, as is manifest in the Law, saying [The whole multitude of the children of Israel shal sacrifice the lambe: It is the victime of our Lords passage] & in other places, expressly called a Sacrifice, it was both in respect of Sacrament, and of Sacrifice, a very significant figure of the holie Eucharist, For in that it was offered at euen, within the house, with azime bread, & earen; al these circumstances agree with our Sauours Action in his mytical oblation, in the formes of bread & wine. A third figure were the loaves of proposition continually sette

*The Paschal lambe was an po. her figure.*

*Likewise the loaves of proposition.*

The daylie  
Sacrifice.  
And others.

sette vpon the table in the Sanctuarie. A fourth the daylie Sacrifice. And al the other Sacrifices at special times, & for special purposes, did importe some continual Sacrifice in the Church of Christ, commemorative of that one bloudie Sacrifice on the Crosse, which in that maner can not be offered anymore: & so doth not in that respect, answer to the figures, as the holie Eucharist doth.

Christs daylie  
Sacrifice was  
foretold by  
the Prophetes.

4- Of this also the Prophetes doe speake, and not only of the same as it was offered on the Crosse. *Isa. 25.*  
*I*saias saith [ The Lord of hostes shal make to al peo- *v. 6.*  
ples, in this mount, a feast of fatte things ] accor-

*I*saias.

ding to the Seuentie Interpreters [ Shal sacrifice oyntment ] which proueth that Christ the Anointed should be offered in sacrifice [ in the Church of al peoples ] not only amongst the Iewes, but also amongst the Gentiles, of whom especially his Church consisteth, & is here signified by this mount

*D*aniel.

called [ The citie of strong nations. ] *Dan. 12.*  
*D*aniel necessarily presupposeth, that there shal be a daylie Sacrifice, euen til the end of this world, where he prophecieth, that Antichrist wil endenour to abolish it, saying [ From the time, when the continual Sacrifice shal be taken away, & the abomination of desolation shal be sette vp, a thousand two hundred nintie dayes ] which prophecie our Sauour applieth to the persecution, which shal be nere the end of this world. And the time here described, agreeth to other places, foreshewing that Antichrist shal reigne three yeares and a half. How then shal this prophecie be verified, if there were no continual Sacrifice, in the Church of Christ, against which Antichrist wil so fiercely bend his forces, and so farre as God shal permitte, wil hinder the publike oblation of Sacrifice: as now his forerunners doe in al the places, vwhere they haue that power? And of this perpetual Sacrifice in al places, & nations, our Lord further

*M*alachias.

*Mal. 1.*  
*7. 11.*

*7. 8.*

*Mat. 26.*

*7. 26. 27.*

*Luc. 22*

*7. 19. 20.*

*1. Cor. 11.*

*7. 24. 25.*

*26.*

further faith by his Prophete Malachias, that [From the rising of the sunne, euen to the going downe, great is my name among the Gentiles: & in euerie place there is sacrificing, and there is offered to my name, a cleane oblation: because my name is great among the Gentiles. saith the Lord of hostes] Seing therfore this prophecie was vttered of a new, & perpetual Sacrifice, most pure in comparison of the former Sacrifices of the old Law, which the Priestes did not offer so pure, as they ought to haue bene (not of the best hostes, but of the lame, and feeble) foreshewing a Sacrifice, that can not be polluted, how can so cleare wordes be anie way wrested to improper Sacrifices of prayers, and thankesgeuing, as Protestants contend, & not be vnderstood of external Sacrifice, of Christ himself the most pure Hoste, and eternal Priest offering himself, by the handes of his Priestes, who although sinful, can not pollute the immaculate Sacrifice.

*These prophesies can not be vnderstood of improper Sacrifices.*

5. As therfore the figures foresignified, and the Prophetes foretold: so our S. Sauour instituted the most excellent daylie Sacrifice, after the celebration of the Paschal lambe, the night before his death. For then [He tooke bread, & blessed, and brake, & he gaue to his Disciples &c. & taking the chalice, he gaue thanks, and gaue to them, &c.] and said seuerally of each part: [This is my bodie: This is my blood] Lastly he said [*Hoc facite.* Doe ye this.] In which diuine Action, our Sauour did so represent his owne death, by consecrating, and geuing his bodie in the accidents of bread, & his blood in the accidents of wine, that by the power of his wordes making his bodie in the one forme, and his blood in the other (to witte, by vertue of the consecration: though by concomitance, both were in each forme) that he offered a perfect Sacrifice: and withal signified that the same should also be done by his

*That our Sauour instituted a daylie Sacrifice, the night before he dyed, representing his owne death, is proued by his wordes.*

The daylie  
Sacrifice.  
And more

sette vpon the table in the Sanctuary. A fourth the  
daylie Sacrifice. And al the other sacrifices a special  
times, & for special purposes, did impose some con-  
tinual sacrifice in the Church of Christ, commemo-  
rating of that one bloudie Sacrifice on the Crosse,  
which in that manner can not be offered any more: &  
for doth not in that respect, answer to the figures, as  
the holie Church doth.

Christe daylie  
Sacrifice was  
foretold by  
the Prophetes

Isaie

Daniel

Malachie

4 Of this also the Prophetes doe speake, and not  
only of the time as it was offered on the Crosse.  
Hinge saith [The Lord of hostes that make in al peo- 1/2 27.  
ples, in this mount, a feast of fat things] accord- 1/2 28.  
ding to the Sentencie Interpreters [Shal sacrifice  
exultation] which prometh that Christ the Annoi-  
ted should be offered in sacrifice [in the Church of  
al peoples] not only amongst the Jewes, but also  
amongst the Gentiles, of whom especially his  
Church consisteth, & is here signified by this mount  
called [The mount of strong nations.] Daniel necessari- 7. 2.  
ly presupposeth, that there shal be a daylie Sacri-  
fice, even til the end of this world, where he pro-  
phesieth, that Antichrist wil endenour to abolish it,  
saying [From the time, when the continual Sacri- 1/2 10.  
fice shal be taken away, & the abomination of deso- 1/2 11.  
lution shal be sette vp, a thousand two hundred and  
three dayes] which prophetic our Saviour applieth to  
the perfection, which shal be nere the end of this 1/2 29.  
world. And the time here described, agreeth to 1/2 30.  
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phetic be verified, if there were no continual Sa-  
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tichrist wil so fiercely bend his forces, and so farre as  
God shal permitt, wil hinder the publique obla-  
tion of sacrifice: as now his forerunners doe in al the  
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perpetual sacrifice in al places, & nations, our Lord  
further

*Mat. 9.* Further Gith by his Prophete Malachias, that (From  
*p. 11.* the rising of the sunne, even to the going downe,  
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 place there is Sacrificing, and there is offered to my  
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 therefore this propheticke was uttered of a new & per-  
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 mer Sacrifices of the old Law, which the Priests  
 did not offer so pure, as they ought to have bene (not  
 of the best hostes, but of the same, and feeble) fore-  
*p. 2.* shewing a Sacrifice, that can not be polluted, how  
 can so cleare wordes be anie way wrestled to im-  
 proper Sacrifices of prayers, and thanksgiving, as  
 Protestants commend, & not be understood of exter-  
 nal Sacrifice of Christ himselfe the most pure Hoste,  
 and eternal Priest offering himselfe, by the handes of  
 his Priests, who although sinful, can not pollute the  
 immaculate Sacrifice.

*These pro-  
 phetickes can  
 not be under-  
 stood of im-  
 proper Sacrif-  
 ice.*

*Mat. 26.* 3. As therefore the figures foresignified, and the  
 Prophetes foretold, to our Saviour infused the  
 most excellent day he Sacrifice, after the celebra-  
 tion of the Paschall Lamb, the night before his death.  
*p. 26. 27.* For then (He took bread, & blessed, and brake,  
*Luc. 22.* & he gave to his Disciples &c. & taking the chalice,  
 he gave thanks, and gave to them, &c.) and said  
*p. 10. 20.* generally of each part: This is my bodie: This is my  
*1 Co. 11.* blood: Lastly he said (Her faire, Doe ye this.) In  
*p. 24. 25.* which divine Action, our Saviour did to represent  
 his owne death, by consecrating, and giving his  
 bodie in the accidents of bread, & his blood in the  
 accidents of wine, that by the power of his wordes  
 making his bodie in the one forme, and his blood in  
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*That our Sa-  
 viour infused  
 red a day he  
 Sacrifice, the  
 night before  
 he died, re-  
 presenting his  
 owne death,  
 is proved by  
 his wordes.*



Priestes, saying [ Doe ye this ] That is, Doe ye consecrate, and offer this, as now I haue done. For so the same word [*Facite*] signifies in diuers other places, Namely in the booke of Leviticus: [*Faciet unum pro peccato, & alterum in Holocaustum*: he shal make (or doe) v. 30. one for sinne, and the other for an Holocaust ] speaking of sacrificing turtles, or pigeons. And [ you *Ch* 23. shal make, a buck goat for sinne, & two kids of a y. 19. yeare old, for pacifique hostes ] Elias. Ido said to his 3. R. 8. 18. aduersaries [ Choote you one ox, and make it fitt ] v. 25. that is sacrifice it. Further S Luke maketh it evident, that the same hoste ( Christs bodie ) was offered in the holie Eucharist, which was offered on the Crosse saying in the present tense, [ My bodie which is *Luc. 22.* geuen ] and of the other part, in the future tense v. 19. [ My blood, which shal be shed. ] And S. Paul saith 1. *Cor. 11.* of the bodie [ which shal be deliuered ] because it v. 24. is the same in substance, which was offered in both places: but in diuers maners, bloudily on the Crosse, and vnbloudily in the holie Eucharist,

Proued also  
by S. Paules  
comparing it  
with other  
Sacrifices.

5. Againe this vnbloudie Sacrifice is proved, by S. Pauls large discourse, admonishing the Corinthians, not to participate with Infidels in meates, & drinks offered to Idols. To which purpose he putteth them in minde ( as of a Mysterie wel knownen to them ) of the participation, and communication of Christs bodie & blood. [ My dearest ( saith he ) flee from the 1. *Cor. 10.* serueng of Idols. I speake as to wise men, your selues v. 14. 15. iudge what I say; The chalice of benediction, which 16. we doe blesse: is it not the communication of the blood of Christ? & the bread which we breake, is it not the participation of the bodie of our Lord? For 17. being manie, we are one bread. ( that is, by this meanes, we are vnited to Christ, the true bread of life ) one bodie ( vnited also among our selues ) all that participate of one bread ] to witte of Christ, by receiuing the holie Eucharist. This example being

v. 18.

being proposed, he addeth an other, in the Sacrifices of the old Law, as a thing knowen to the Israelites, saying [ Behold Israel according to the flesh (I appeale to the Israelites my countreimen.) They that eate the hostes, are they not partakers of the Altar? ] as if he should say: Certes they are partakers of the Altar. by eating of the sacrifices, which were offered on the Altar. By these two examples the Apoitle teacheth, that although the thing which

v. 19 20.

is immolated to Idols, is neither better nor worse therby in it self: and although the Idol in it self, is nothing: yet in regard that the heathen doe immolare such thinges to diuels, & not to God: they that (wittingly) eate of the same thinges, doe therby participate with diuels, which is also cleare by his next wordes, saying [ I wil not haue you become felowes of diuels ] vtherupon the Apoitle then further warneth them, that they must either forsake the sacrifices, & felovvshipe of the Idols, & Idolaters, or els refuse the participation of Christs bodie & bloud,

v. 21.

in the Church of Christ: saying [ You can not drinke the chalice of our Lord, & the chalice of diuels: you can not be partakers of the table of our Lord, & of the table of diuels ] In al which discourse, & doctrine of the Apoitle, you see, that our Christian holie Eucharist, the most sacred bread & chalicie, the holie table and altar, & the participation of our B. Sacrament, are so compared, & resembled to the altars, hostes, sacrifices, immolations, & participations of the Iewes, and heathen Gentiles, that vnles our most bleisfed Sacrament of the Altar, be a true, and proper Sacrifice, S. Pauls admonition to the Corinthians, to refraine from eating meates offered to Idols, and his chiefe prooffe that the same was necessarie, should haue no true ground nor coherence, but be wholly impertinent to his purpose. For vnles this be a true and proper Sacrifice, as the Iewes Sa-

*If the holie  
Eucharist  
were not a  
Sacrifice, the  
commoaring of  
it with other  
sacrifices were  
vnfitte.*

crifices.

crifices, and also heathen sacrifices were, and had their effects, the good Sacrifices making fellowship with God, the bad making fellowship with diuels, the similitude, resemblance, and comparison were no fitte examples, as the B. Apostle knew them to be most fitte, & so vsed them.

Christ doth  
stil exercise  
his Priestlie  
function:  
which pro-  
perly consi-  
steth in offe-  
ring Sacrifice.

7. Yea if this B. Sacrament, of Christs bodie and bloud, were not a true & proper Sacrifice, an other impossible inconuenience, and most wicked absurditie must be granted by Protestants (who denie anie Sacrifice to be now in the Church) that Christ should cease to exercise his function of Priesthood, by the ministerie of his vicarial Priestes, contrarie to the Royal Prophete, and to S. Paul, affirming that Christ is a Priest, not only according to the order of Melchisedech (which requireth a Sacrifice fulfilling his figuratiue, in bread & wine) but also [for euer] *Ps. 109.* which requireth a perpetual daylie Sacrifice, to the *v. 4.* end of this world. Contrarie also to S. Pauls doctrine *Heb. 5.* in an other place, where doubtles he supposed *v. 6.* that there is true Priesthood in the Church of the new Testament, as assuredly, as Christs Law continueth, when he said [The Priesthood being transla- *Heb. 7.* ted, it is necessarie that a translation of the Law be *v. 12.* also made] And in a third place, affirming that [we *Ch. 13. v.* haue an Altar, wherof they haue not power to eate, *10.* which serue the Tabernacle] Because an Altar likewise importeth a Sacrifice. For these three things, Priesthood, Altar, & Sacrifice, doe so necessarily concur, and depend one of an other, that ordinarily in what soeuer Law and Religion, anie one of them is, there they are al. For as there can not be Sacrifice without Priesthood, nor can be rightly offered without an Altar: so Priesthood wanteth the most Principal function, and an Altar wanteth the proper vse, without Sacrifice. And therefore amongst English Protestants, & other Calvinistes: because there  
is no

If Priesthood  
should cease,  
the Law of  
Christ should  
also cease.

The Church  
hath an Altar  
& therefore  
hath also a  
Sacrifice.

is no Sacrifice, there are no Priestes, nor Altars: but Ministers, and communion tables. But seing in the Law of grace, in the new Testament, there is by S. Paul testimonie, Priesthood, and an Altar, there is also a true & proper Sacrifice.

8. The same truth is yet further confirmed by the practise of other Apostles, & Apostolical men together with S. Paul: who (as S. Luke writeth) did offer Sacrifice at Antioch [ As they were ministring to our Lord (saith he) or (according to the Greke text) As they were sacrificing. *Lyionourgouon auton.* Sacrificantibus illis. or, Publicum Ministerium Domino celebrantibus. Celebrating the publique Ministerie to our Lord ] which can not possibly be wrested to anie other thing, but must necessarily, be the publique celebration of that Divine Ministerie, for which Christians [ assembled together the first of the Sabbath, to breake bread. ] The same Administration, and solemnitie, for which the Corinthians resorted together. Whereof S. Paul writeth to them, correcting some disorders, & admonishing them to celebrate the same with due preparation, & in godlie manner: concluding thus [ The rest I wil dispose when I come ] This most Divine publique Service, practised in the Church at Antioch, when the Holie Ghost, designed S. Paul & S. Barnabas to be consecrated bishoppes: S. Luke expressly calleth [ Sacrificing ] By which one word *Lyionourgouon, Sacrificantibus.* Sacrificing, if there were no other prooffe in holie Scriptures (as you see there is store) doth sufficiently convince, & confute our Adversaries, denying that there is anie publique proper sacrifice in the Church of Christ, comemorative of the Same offered by him on the Crosse. And that this therefore is the holie Eucharist, they can not stand in denial: because no other was ever pretended. As for the exception which they make, because our Latine text hath

The Apostles  
did offer Sa-  
crifice.

An objection  
answered.

*Ministrantibus*, not *Sacrificantibus*: Ministering, not Sacrificing, it suiteth that the thing it self is proued, and confirmed. Contention about the word, or the name, auaieth litle. For to say in general, Ministering, denieth not in special, Sacrificing.

9. Howbeit concerning the name, it reiteth to be breefly obserued, that this greatest Sacrament, and onlie Sacrifice in the Christian Church, for better notification to al the faithfull (and withal to conceale the high Mysterie from contumelie, and blasphemie of the Infidels) hath bene, & is yet diuerfly *Art. 20.*  
*Nu. 2.* called. Sometime, The breaking of bread, as hath bene already noted. Also *Lyturgia*, of S. Lukes word in Greke, which is *Publicum Ministerium Diuini officij*: Publique Diuine Seruice. Likewise *Eucharistia*, that is, *Bona gratia*, Good grace. A terme common to al the holie Sacraments, but peculiarly attributed to this most excellent about the rest; because it containeth most principal sanctifying grace: yea Christ himself, the fountaine of al grace. It is also interpreted; Tankeiueing: for in it, praise and thanks are offered to God, in most special maner, Christ being both the Priest, and Hoste of this Sacrifice. In Latine it is called *Missa*, Masse, deriued of *Mitto* to send. Because by a most ancient custome, the Sacrifice being offered, some sacred hostes were sent to others absent to receiue, and so be made participant. Also called *Missa*; of the solemne dimission; and sending away, of such as beleued, but were not baptized, when part of the Diuine office is ended, before the Offertorie and Consecration, the Deacon then denouncing that those should depart, as not admitted to the more diuine Mysterie, saying: *Ite Missa est*. Goe ye, the Masse is now ended, which perteyneth to you, & the rest pertaineth to the baptized. Wherof cometh the distinction, of *Missa Catechumenorum*, and *Missa Fidelium*, the Masse of them that as yet learne their

Christian Sacrifice is called.

Breaking of bread.

Liturgie or Publique diuine Seruice.

Eucharist.

Masse.

their Catechisme, and the Masse of the faithful. But since that there are no such Catechumes commonly in Christian Churches, this denunciation of *Ita Missa est.* is made in the end of the whole Masse. It is a new use called *sacrum*, The Holie Mysterie, because it is the most Sacred of all Diuine offices.

*Sacrum.*

10. Whether S. Paul meant this most Holie Sacrament and Sacrifice, or rather a certaine other feast, called *Agape*, a charitable banquet, sometimes vsed in Churches, when he said: [It is not now to eat our Lords supper] is not so certaine. For that other feast or banquet might be called *Cena dominica*, because it was made in, or nere to the Church, the house of our Lord. And it is cleare that the Apostle there speaketh of abuses, which some of the richer sorte, committed, with confusion of the poore, in the feast, before the holie Eucharist. So that Protestants commonly calling their communion, the Supper of our Lord: neither haue to certaine a ground, as to preferre this name before other names, nor so smal ground, as to be refused of Catholiques. But we say as before, we stand vpon the thing, & wil not contend about the name.

The Supper of our Lord is a doubtful name: neither to be preferred before others, nor to be rejected from amongst the others.

*The holie Eucharist is the complement of all the old Sacrifices.*

#### ARTICLE. 23.

IN the Law of nature before Moyses, the Patriarches, & other seruants of God offered Sacrifices, of diuers kinds, by diuine instinct, and by tradition, without other prescript rule. In the written Law, though there is no expresse mention therof, in the tenne commandments, yet nothing is more exactly commanded, in all the Ceremonial precepts, then the offering of Sacrifices, for diuers purposes. There

In the old Testament were three kinds of Sacrifices.



were in al three kindes (as is declared before) The *See Aris.*  
 first was Holocaust, in which the whole hoste was 3. nu. 2.  
 burnt in honour of God. The second was Sacrifice *Exo. 20.*  
 for sinne, in diuers maners, for sund. ie offences, in v. 24.  
 which the one part of the oblation was consumed *Leuit. 1.*  
 in honour of God, the other part ordinarily belon- v. 9. *Ch.*  
 ged to the Priestles. The third kinde was Pacifique 4. v. 2. 13.  
 Sacrifice: wherof one part was consumed in Gods *&c.*  
 special honour, an other part perteyned to the Prie- *Ch. 3. v.*  
 stes. & the third part remained to them that provided 5. 9.  
 the hoste. And of this kinde there were two sortes,  
 the one of thankesgeuing to God, for benefites re-  
 ceiued. the other of obsecration to procure his diuine  
 fauoure in anie good desire, or enterprise. Al which  
 did prefigure, and foreshew one onlie Sacrifice of  
 Christs bodie and blood, offered by him in two ma-  
 ners, once bloudie on the Crosse, & dayly vnbloudie  
 in the holie Eucharist, instituted after his last supper, *Mat. 26.*  
 the night before his death, in his owne bodie and v. 28.  
 blood, vnder the formes of bread & wine, which he 14. v. 24.  
 expressly called [ His new Testament in his blood: &, *Luc. 22.*  
 His blood of the new Testament ] alluding to the v. 20.  
 dedication of the old Testament, & [ Law, which he 1. *Cor. 11.*  
 came not to breake, but to fulfil ] And so nor to take v. 25  
 away al Sacrifice, but to ordaine a better, and the *Exo. 24.*  
 same a continual Sacrifice, the complement of al the v. 8.  
 old Sacrifices, farre excelling them al, being al in *Mar. 5.*  
 one, our Holocaust, & Sacrifice for sinne, and Paci- v. 18.  
 fique, for al purposes.

Christian Sa-  
 crifice is the  
 complement  
 of al old Sa-  
 crifices.

Proued both  
 by the  
 Prophetes.

David.

2. Of this change of the old Sacrifices, God spake  
 by his Prophetes, first and most especially requiring  
 internal vertues, and for obteyning therof, promised  
 a better external Sacrifice, then those of the old  
 Testament. First saying thus by the Royal Psalmist to  
 the Iewes [ I wil not take calues out of thy house, *Psal. 49.*  
 nor buckgoates out of thy flockes. Immolate to God v. 9. 14.  
 the Sacrifice of praise, and pay thy vowes to the  
 Highest

- v. 23.** Higheſt. The Sacrifice of praife ſhal glorifie me.] not denying external Sacrifice in the Law of grace, but admoniſhing his people, to bring therewith internal vertues, & right affection of their hartes, repentance for their finnes, with honour and praife to God, adoring him, not only by external Sacrifice (which he alſo commanded) but more eſpecially
- Psalm. 50.* to ſerue him, with a contrite humbled hart, in ſpirite, and veritie. true internal deuotion, which the *Psalmiſt* here propheci-  
**v. 18. 19.** ed, and our Sauicour ſignified, ſhould be more perfectly performed, in his new
- Ioan. 4.* Teſtament, ſaying [ The houre commeth, and now  
**v. 23. 24.** it is, when the true adorers ſhal adore the Father in ſpirite, & veritie. For the Father alſo ſeeketh ſuch to adore him, God is a ſpirite, & they that adore him, muſt adore in ſpirite, and veritie ] Not in figuratiue Sacrifices, but in the veritie prefigured: in a more excellent Sacrifice, then thoſe of the old Law: in which, then alſo conſiſted the principal maner of adoring God. As both the Iewes & the Samaritanes wel knew. But the Samaritanes contended about the place, where they ought to offer their Sacrifices. Vpon occaſion of which queſt. n ( concerning the right place of adoring by the way of Sacrifice ) our Lord foretold that [ Neither in the mount Garizim, nor at Ieruſalem, is the place, where men muſt adore ] Yet withal affirmed, that ſtil there ſhal be adoring, to witte, by Sacrificing, for of that adoration did our Sauicour there ſpeake, as it is maniſeſt in the Goſpel. Our Lord ſaid likewiſe by his Prophete
- Iere. 33.* Ieremie [ There ſhal not faile from before my face,  
**v. 18.** a man to offer Holocauſtes, & to burne Sacrifice, & to kil (or immolate) viſtimes, al dayes ] which Prophecie muſt needes be myſtically vnderſtood of the new Teſtament, ſeeing it is cleare that the old Sacrifices, continue not al times nor dayes, but are wholly ceaſed: and ſo to verifie this, and the like

External  
adoration  
conſiſteth  
eſpecially in  
Sacrifice.

Chriſt fore-  
told that there  
ſhal be adora-  
tion of God,  
by offering  
Sacrifice in  
the new Law,

Ieremie.

Malachie.

Prophecies, other perpetual Sacrifice must, and do sh  
 succede in place of them: for so they faile not, but  
 are fulfilled: which is most plainly written by the  
 Prophete Malachias, by whom our Lord saith to  
 Leuitical Priestes: [ I haue no wil in you, saith the *Mal. 1.*  
 Lord of hostes: and gift I wil not receiue at your *v. 10, 11,*  
 hand. For from the rising of the sunne, euen to the  
 going downe, great is my name among the Gentiles,  
 and in euerie place is sacrificing, and there is offered  
 to my name a cleane oblation. ] Thus doe the Pro-  
 phetes tel vs, that the old Sacrifices should cease, &  
 that an other better Sacrifice should succede, and  
 continew.

Christ institu-  
 ted the new  
 Sacrifice im-  
 mediately after  
 the old Pas-  
 chal lambe.

3. In further profe, and declaration wherof let vs  
 see the ending of the former, and dedication of the  
 new, namely the old Pasch ending, and the new  
 beginning. Our Sauour that very time & euening,  
 when he would make this memorable happie  
 change, first signified to his Apottles, his especial  
 desire of eating with them his last old Pasch, now at  
 the time of instituting his new, saying [ with desire *Luc. 22.*  
 I haue desired to eate this Pasch with you ( at this *v. 15.*  
 time more then in other yeares) before I suffer. For  
 (saith he) I say to you, that from this time, I wil not *v. 16.*  
 eate it, til it be fulfilled in the kingdom of God ] to  
 witte in the new Law, & testament, euen by and by  
 to beginne. And at the same supper drinking the  
 libament, which belonged to the old Pasch, he  
 said: [ Take and diuide among you, for I say to you: *v. 17. 18.*  
 that I wil not drinke from hence forth, of the gene-  
 ration of the vine, til the kingdom of God doe come ]  
 When supper was done ( as S. Iohn writeth ) our *Iohn. 13.*  
 Lord washed his Disciples feete. After which he *v. 2. &c.*  
 fate downe againe, exhorted them to humilitie,  
 signified in general that one of them would betray *v. 12. 21.*  
 him; and gaue a particular signe, to S. Iohn, who it  
 was. Then as the other three Euangelistes, & S. Paul *v. 26.*  
 doe

*Mat. 26.* doe relate (which S. Iohn writing last of al omitteth)  
*Mar. 14.* Iesus [ tooke bread, and blessed, and brake ( in like  
*Luc. 22.* maner taking the chalice ) he gaue to them, & said :  
*1. Cor. 11.* [ This is my bodie : This is my blood, of the new  
 Testament ] as S. Matthew and Marke doe write;  
 S. Luke and S. Paul, thus : [ This is the chalice, the  
 new Testament in my blood. ] Al testifying that  
 our Lord called this high Mysterie, his new Testa-  
 ment, & that in his blood, as shed, & separated from  
 his bodie. Agreeable wherto the same Apostle S.  
*Heb. 9. v.* Paul also teacheth [ that no testament is dedicated  
*16. &c.* without blood ] Vpon al which is demonstratiuely  
 inferred, that seeing Christ our Lord, dedicated his  
 new Testament, in the holie Eucharist ( as himself  
 so plainly affirmeth ) & that no Testament is dedica-  
 ted without blood ( as S. Paul also affirmeth ) therfore  
 Christs blood is in the holie Eucharist. And therfore  
 also the holie Eucharist is a true, & proper Sacrifice,  
 the complement of al the old Sacrifices: and com-  
 memoratiue of the same which Christ offered, both  
 as he instituted it in vnbloudie maner, in the formes  
 of bread and wine, and as he offered it in bloudie  
 maner, once for euer vpon the Crosse.

4. Againe at large in a great part of his Epistle to S. Paul shew-  
 the Hebrewes, this Apostle proueth by manie argu-  
 ments, that the old Law and testament, with the new Sacrifice  
*Heb. 5. v.* & Sacrifices therof are ceased, and that the new Law  
*9. 10.* & Sacrifice are succeeded; Christ hauing fulfilled al  
 those thinges, which by Moyse, and others were  
 prefigured. Namely performing the figure of Mel-  
 chisedech, who in manie respectes resembled our  
 Sauour; & particularly in that our Lord is a Priest of  
 the same order, & for euer, which appeareth especi-  
 ally in this Sacrifice, instituted in the formes of bread  
 and wine, and secondly in that it is stil offered, by  
 Christs Priestes for euer, to the end of this world.  
 For where as the Sacrifice on the Crosse, is most  
 sufficient

If There were  
not a daylie  
Sacrifice in the  
Church, the  
old daylie sa-  
crifice were  
not fulfilled.

Neither  
should Christ  
for euer,  
exercise his  
Priesthood  
according to  
the order of  
Melchisedech

sufficient for the redemption of al mankind, not only of the elect, but also of the reprobate (because Christ died for al; gaue himself a redemption for al; is the 2. Cor. 5. propiciation for our sinnes, and not for ours only, v. 15. but also for the whole worlds) yet those onlie are 1. Tim. 2. saued to whom the same redemption, and propicia- v. 6. tion is applied: & none els haue remission of sinnes, 1. Ioan. 2. but those, to whom this vniuersal price is in parti- v. 2. cular applied by Sacraments, Sacrifice, and other meanes. And this application is made by meanes of his Priesthood, and performed especially by this Sacrifice of the holie Eucharist, which is stil offered, & so the general price applied. And therefore those that denie a daylie Sacrifice, denie not only that the daylie Sacrifice of the old Law is fulfilled, in the Church of Christ; but also denie, that Christ should stil exercise his Priesthood after the order of Melchisedech.

*Sacrifice is due to God onlie: & to no creature,  
how excellent soeuer.*

#### ARTICLE 24.

Three kindes  
of honour.

Diuine: an  
other Spiritual  
not diuine: &  
Ciuil: are di-  
stin&ly exhi-  
bited to three  
kindes of ex-  
tencie.

**D**iuine honour being due to God onlie: as su-  
preme Lord of al; an other Spiritual honour (in-  
finitely inferior) being due to Sainctes, and spiritual  
persons, in respect of their spiritual giftes, & graces;  
and Ciuil honour being due to temporal persons, in  
respect of temporal power, auctoritie, or dignitie;  
we doe oftentimes, & that lawfully, exhibite the sa-  
me external actes of honour, to al these three distin&  
Excellences. For examples, we bow our knees, and  
kneelee downe, not only to God, but also to our King;  
and Catholiques kneelee to Sainctes: but with men-  
tal distinction, geuing to God Diuine honour; to  
Sainctes, spiritual honour not diuine; and to our King  
ciuil

civil honour. So we pray to God, for spiritual, and temporal good things, and we pray mortal men, to pray for vs to God, & that they wil doe vs temporal pleasures, and benefites: we also yeelde thanks to God, and to men, with like wordes, and gestures: and manie other, the very same external actes, are done to God, and to some creatures. But Catholiques haue one special external religious act, to wit external Sacrifice, which is due to God onlie, and is not done to anie creature, mortal or immortal, how excellent soeuer. As we shal here breesly declare by the holie Scriptures, for better satisfaction toal, that either of simple ignorance thinke, or of malice falsely impute vnto vs, that we offer Sacrifice to Sainctes.

2. After recital of the tenne cōmandments, where it is strictly forbidden to haue, or to honour strange Sacrifice may not be offered to anie creature. goddesses, or anie creature whatsoeuer as God, for more explanation therof, the same diuine Law, amongst other particular precepts, hath this [ He

Exo. 22.  
7. 20.

that Sacrificeth to goddesses, shal be put to death, but to the Lord only ] which paine of temporal death, implieth the guilt of mortal sinne, and of eternal damnation. Neither is it only vnlawful to sacrifice to Idols, which are false goddesses, but also vnlawful, to offer sacrifice to such holie creatures, as are otherwise to be respected, with spiritual reuerence, and deuotion. As the picture of a serpent made in brasse, by Gods commandment, [ sette vp for a signe, that the people being strooken with serpents, might looke vpon ic, and escape death, which when they that were striken looked on, they were nealed. ] and so the thing was a long time, rightly esteemed and honored. But when the people by excessse of respect, towards the same brasen serpent [ burnt incense to it ] the good religious King Ezechias brake it in peeces, auouching, as truth was, that it had no

Num. 21.  
9. 8. 9.

4. Reg. 18.  
4.



Allegation of  
Idolatrie, or  
superstition is  
to be auoided  
but due ho-  
nour to be  
obserued.

Sacrifice is  
offered to  
God in me-  
morie of his  
Sainctes, pro-  
ued by the  
fact of Moy-  
ses.

And doctrine  
of S. Paul.

diuine power. But was merely in substance, a peece  
of braile, called therefore by him in Hebrew *Noheshan*.  
And so if at anie time, in anie place, Christian people  
should imaginie Deitie to be in a creature, or pre-  
sume to offer sacrifice to it, the abuse is to be cor-  
rected, and if neede be, the thing it self to be taken  
away: and al iust occasions of idolatrie or supersti-  
tion, or of other euil, especially in faith & religion,  
are to be remoued: but the right vse of holie thinges,  
& due respect to holie persons, is stil to be obserued.  
The Holie Apostles of Christ were rightly esteemed  
[as the dispensers of the Mysteries of God: the co- 1. Cor. 3.  
adiutors of God. The shadow of S. Peter, and S. Pauls v. 9. Ch.  
napkins, were respected, because they cured insir- 4. v. 1.  
mities, being deuoutly vsed, but when some men Act. 5. v.  
attempted to offer sacrifice to S. Paul, and S. Barna- 15. Ch. 19.  
bas, it could in nowise be tolerated, because Sacri- v. 12.  
fice is due to God onlie [that made the heauen and Ch. 14. v.  
the earth, & the sea, & al thinges that are in them.] 12. 14.  
3. Neuertheles Sacrifice is rightly offered to God,  
in memorie of glorious Sainctes. In signe and figure  
wherof [Moyse builded an Altar at the foote of Exo. 24.  
the mount, & twelue titles according to the twelue v. 4.  
tribes of Israel.] And there offered Sacrifice to God:  
and by those twelue titles, stirred vp the people to  
deuotion, putting them in minde, to imitate the  
vertues of their Progenitors. And so the liues, and  
monuments of Sainctes, are proposed to faithful  
people, when Sacrifice is offered to God onlie: to  
moue Christians to folow the godlie examples of  
holie persons, now glorious in heauen. Which is no  
other thing, then that which S. Paul aduised the  
Hebrewes, saying [Remember your Prelates, which Heb. 13.  
haue spoken the word of God to you: the end of v. 7.  
whose conuersation beholding imitate their faith.]  
And seeing the faith of S. Gregorie, & S. Augustine,  
our first Prelates, moued them, to build Altars in  
memorie

memorie of former Sainctes, and to offer Sacrifice vpon them to God onlie: and withal to pray those Sainctes, to pray for them, and for their faithful freindes. Those also that now erect Altares to God, in memorie of glorious Sainctes, and pray them, to pray to God for our present necessities, doe rightly according to the Apostles doctrine, remember their Prelates, & imitate their faith.

*Mat. 22.*  
*v. 30.* 4. If anie incredulous wil suppose, that glorious Sainctes can not know, nor vnderstand mortal mens prayers, Christs telleth vs [that other Sainctes, are as Angels in heauen.] And he thar wil also denie, that holie Angels in heauen can know our state, or vnderstand, our affaires, let him remember that our

Angels and other Sainctes can know the affaires of mortal men.

*Lug. 15.*  
*v. 10.* Sauour also saith: that [the Angels in heauen reioyce vpon a sinner that doth penance] & consider how they shal reioice, if they cā not know it. And so let him repent of his errour, that holie Angels may reioice for his repentance. Seing also no Christian doubteth but diuels vnderstand, and know, when a mortal man curseth, or blasphemeth, shal a Christiā thinke, that holie Angels, & other Sainctes know not as wel what we doe, & say, as wicked diuels doe: This by way of digression, touching prayer to Sainctes, which point is to be discussed in his proper place.

Diuels doe know mens wordes and actions, much more glorious Sainctes.

*Part. 4.*  
*Art. 44.*  
*45.* 5. Yet remember one other example, perteyning to our purpose of erecting Altars. An Angel appearing to Gedeon, in shape of a man, sent him to deliuer, and defend the people, being sore oppressed,

*Jud. 6. v.*  
*11. 12.* by their enemies the Madianites. And Gedeon first doubting, and afterwards beleuing the message, prayed the Angel to tarie, whilest he might fetch an hoste for Sacrifice. The Angel stayed, and when Gedeon came with al things prepared, sauing fire, the Angel directed him what to doe: and so other things being made readie [The Angel of our Lord stretched forth the tippe of the rodde, which he

An Angel cooperated with Gedeon in offering Sacrifice to God.

held in his hand, & touched the flesh, and the vneleauened loaves, & there arose a fire from the rocke, & consumed the flesh, & the vneleauened loaves. And the Angel of our Lord vanished from his eyes.]  
 Wherupon Gedeon, being much astonished, and frightened, but finally comforted, and strengthened [Built there an Altar to our Lord] for grateful memorie of the Angels apparition, & cooperation in offering of the Sacrifice, so miraculously performed. And called the Altar: Our Lords peace. And so Gedeon proceeded to warre against Madian [destroying first the Altar of Baal the Idol, ouerthrew the enimie, and brought peace to Israel.]

r. 23.

r. 24.

r. 25. &amp;c.

In memorie  
 whereof Ge-  
 deon built  
 an Altar.

*Penance consisting of Contrition, Confession, & Satisfaction, with Priestlie Absolution, is a true Sacrament, instituted by Christ.*

## ARTICLE. 25.

As man naturally desireth corporal health, so he ought to seeke spiritual health of the soule.

**E** Verie corporal liuing creature, feeling it self at anie time bodily diseased, seeketh to be cured, being moued by instinct of nature to desire a good state. Amongst al other thinges in earth, Man hauing vse of reason, & therby considering that the paine, which he feeleth, not only doth presently molest him, but also that his infirmitie tendeth to corruption, of his temporal life; to conserue himself, applieth such remedies, as he supposeth requisite for ease, or cure of the bodie. Much more it behooueth a reasonable mortal person, if the soule be sicke, to seeke, & vse spiritual medicine, because euerie least sinne defileth, and spotteth the soule with some blemish; and euerie mortal sinne depriueth the soule of spiritual life, by losse of grace, and separation from God: and if the soule so depart from

- Ista.* 49. from the bodie in that state, it falleth into eternal  
*v.* 15. damnation, & into euerlasting torment. For auoi-  
*Ezec.* 18. ciful good Lord, not willing that anie should perish,  
*v.* 23. *Ch.* but returne to him, & be saued, offereth new grace  
*33.* *v.* 11. to al sinners in this world, that if they wil, they  
*1. Tim.* 2. may repent, & doing that, which for this purpose  
*v.* 4. he hath ordained, may haue remission of al their

finnes, be restored to his fauour, and liue for euer, in vnspeakable glorie. Which meanes of recouerie from spiritual sicknes of the soule, was alwayes by hartie repentance, with a willing minde to doe, or suffer temporally, that which Gods wil appointeth, for punishment of transgression past. So God did not only lay temporal afflictions vpon al mankind, for the sinne of Adam our first parent, but also in particular, put vpon him, and others, long penance, ordayned more ouer in the written Law, certaine Sacraments, and Sacrifices for sinne; & in the new Testament, Christ hath instituted more effectual Sacraments, to witte of Baptisme for remission of original sinne, as is already declared: and for remission of actual sinnes after Baptisme, hath ordayned the Sacrament of Penance. Which consisteth of Contrition, Confession, and Satisfaction, with Absolution of a Priest, as Iudge in this spiritual court of conscience, and as the Minister of Christ, who is the Supreme Iudge. Which special point of Catholique faith and doctrine, we shal here proue by the holic Scriptures, of the old & new Testament.

Repentance  
is necessarie  
for the reco-  
uerie of spi-  
ritual health  
being lost by  
sinne.

- Art.* 10.  
*11.* 12.

2. Of this so necessarie, & wholsome a Sacrament, we haue a very exemplar figure in both Adam and Eue, our first parents, the first sinners of mankind, and first penitents. Who when they had sinned, and perceiued them selues to be naked, they sowed together leaues of a figge tree, & made themselues aprons, to couer their nakednes, and hid themselues

Adam & Eue,  
were sore for  
their sinne.

- Gen.* 3.  
*v.* 7. 8.

held in his hand, & touched the flesh, and the unleavened loaves, & there arose a fire from the rocke, & consumed the flesh, & the unleavened loaves. And the Angel of our Lord vanished from his eyes.]  
 Whereupon Gedeon, being much astonished, and frightened, but finally comforted, and strengthened [Built there an Altar to our Lord] for grateful memorie of the Angels apparition, & cooperation in offering of the Sacrifice, so miraculously performed. And called the Altar: Our Lords peace. And so Gedeon proceeded to warre against Madian [destroying first the Altar of Baal the Idol, ouethtrew the enimie, and brought peace to Israel.]

r. 23.

r. 24.

r. 25. &amp;c.

In memorie  
 whereof Ge-  
 deon built  
 an Altar.

*Penance consisting of Contrition, Confession, & Satisfaction, with Priestlie Absolution, is a true Sacrament, instituted by Christ.*

## ARTICLE. 25.

As man naturally desireth corporal health, so he ought to seeke spiritual health of the soule.

**E**Verie corporal liuing creature, feeling it self at anie time bodily diseased, seeketh to be cured, being moued by instinct of nature to desire a good state. Amongst al other things in earth, Man hauing vse of reason, & therby considering that the paine, which he feeleth, not only doth presently molest him, but also that his infirmitie tendeth to corruption, of his temporal life; to conferue himself, applieth such remedies, as he supposeth requisite for ease, or cure of the bodie. Much more it behooueth a reasonable mortal person, if the soule be sicke, to seeke, & vse spiritual medicine, because euerie least sinne defileth, and spotteth the soule with some blemish; and euerie mortal sinne depriueth the soule of spiritual life, by losse of grace, and separation from God: and if the soule so depart from

*Isa. 49.* from the bodie in that state, it falleth into eternal  
*v. 15.* damnation, & into euerlasting torment. For auoi-

*Ezec. 18.* dicin; wherof, and attaining of eternal life, our mer-

*v. 23. Ch.* ciful good Lord, not willing that anie should perish,

*33. v. 11.* but returne to him, & be saued, offereth new grace

*1. Tim. 2.* to al sinners in this world, that if they wil, they

*v. 4.* may repent, & doing that, which for this purpose

he hath ordained, may haue remission of al their

finnes, be restored to his fauour, and liue for euer,

in vnspeakable glorie. Which meanes of recouerie

from spiritual sicknes of the soule, was alwayes by

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for the sinne of Adam our first parent, but also in

particular, put vpon him, and others, long penance,

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Sacraments, and Sacrifices for sinne; & in the new

*Art. 10.* Testament, Christ hath instituted more effectual Sa-

*11. 12.* craments, to witte of Baptisme for remission of ori-

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*v. 7. 8.*

Adam & Eue,  
were sorie for  
their sinne.



amidde the trees of paradise. But God (of his gracious mercie) called Adam, and said to him: where art thou? Adam answering said: I heard thy voice in paradise, and I feared, because I was naked, and I hid me ] Where as before sinne [ they were both naked, to witte Adam, and his wife: and were not ashamed ] now after that they had disobeyed God, transgressing his commandment, they were ashamed of their nakednes (which not before but after sinne gaue cause of shame) then [ they feared, & hid them selues ] Which shewed remorse of conscience for sinne, with feare and sorow. Which is the first part of Penance, called Contrition. The second part, which is Confession folowed. For our Lord charging them, with the breach of his commandment, they confessed, the simple truth: (farre otherwise then Cain afterwards did) Adam saying [ The woman which thou gauest me, to be my fellow companion, gaue me of the tree, & I did eate. ] And the woman being asked [ why she had done this, answered: The serpent deceiued me, and I did eate ] wherupon our Lord, without examination, condemned the impenitent serpent, saying [ Because thou hast done this thing, accursed art thou among al catle, and beastes of the earth. &c. ] But enioyned temporal punishment, to our parents, as to penitents. [ Of multiplied trauels, in bearing of children, to Eue; with special subiection to her husband: and of much toyling in the earth, to Adam al the dayes of his life, with the sweate of his face, to eate his bread til he returned to the earth; & laid also other penalties of this life vpon them both, and vpon al their natural progenie, & finally temporal death. Saying to Adam: [ Dust thou art, and to dust thou shalt returne. ] Al which they indured as temporal Satisfaction for sinne. which is the third part of Penance.

They confessed their sinne.

And willingly accepted the punishments enioyned for temporal satisfaction.

3. An other very significant figure, of this holie Sacrament, was shewed, when after that the first tables of the Decalogue were broken, new tables were writen, our Lord saying to Moyſes [ Cutte thee two tables of ſtone, like vnto the former, and I wil write vpon them, the wordes which the tables had, which thou haſt broken ] for euen ſo after Baptiſme ( by which original ſinne, is remitted with other ſinnes, if anie be comitted before ) it pleaſeth God to graunt againe, remiſſion of actual ſinnes to the penitent, by an other Sacrament, called therfore
- Exo. 24.* The ſecond table after ſhipwreake. The ſame was  
*v. 9.* alſo prefigured by diuers Sacrifices for ſinne, and by  
*Leuit. 4.* ſundrie waſhings, and cleanſings from leproſies, &  
*v. 5. Ch.* other legal vncleannes, where alſo the iudgement,  
*13. v. 2.* & miniſterie of Prieſtes was required, in figure of the  
 power geuen to Priſtes in the Law of Chriſt, to remitte ſinnes, as his onlie Miniſters in this behalf.
4. Likewise touching this point, the Auſtor of Eccleſiaſticus, admoniſheth al men, of the neceſſitie, both of medicine, & of phiſition, as wel for the ſoule, as for the bodie, conſidering that God hath ordain-  
*Eccle. 38.* ned them both [ Honour the Phiſition for neceſſitie  
*v. 1. 2.* ( ſaith he ) for the Higheſt hath created him. For al  
 medicine is of God ] And touching phiſike for the  
*v. 9. 10.* ſoule, he ſaith [ Sonne in thyne infirmitie contemne  
 not thy ſelf; but pray our Lord, & he wil cure thee.  
 Turne away from ſinne, and direct thy handes; and  
 from al offence cleanſe thy hart. Geue ſweetnes,  
 and a memorial of fine floure, and make a fat obla-  
 tion, and geue place to the Phiſition. For our Lord  
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 may fal into infirmitie of ſinne, the wiſeman tea-  
 cheth, that diuers thinges are required to the curing  
 therof. Firſt that a ſinner muſt not deſpaire, but  
 conſide in God, ſaying [ Contemne not thy ſelf, but  
 ( with hope ) pray our Lord. ] Secondly that he muſt
- The ſecond tables of the tenne commandments were a figure of this Sacrament.
- So were the old Sacrifices for ſinne, and the power of Prieſtes figures of the ſame Chriſtian Sacrament.
- As corporal medicine, ſo alſo ſpiritual was alwayes neceſſarie.
- Diuers thinges are required to cure ſinners.  
 1. Hope of remiſſion.  
 2. repentance.
- [ turne

amidde the trees of paradise. But God (of his gracious mercie) called Adam, and said to him: where art thou? Adam answering said: I heard thy voice in paradise, and I feared, because I was naked, and I hid me ] Where as before sinne [ they were both naked, to witte Adam, and his wife: and were not ashamed ] now after that they had disobeyed God, transgressing his commandment, they were ashamed of their nakednes (which not before but after sinne gaue cause of shame) then [ they feared, & hid them selues ] Which shewed remorse of conscience for sinne, with feare and sorow. Which is the first part of Penance, called Contrition. The second part, which is Confession folowed. For our Lord charging them, with the breach of his commandment, they confessed, the simple truth: (farre otherwise then Cain afterwards did) Adam saying [ The woman which thou gauest me, to be my fellow companion, gaue me of the tree, & I did eate. ] And the woman being asked [ why she had done this, answered: The serpent deceiued me, and I did eate ] wherupon our Lord, without examination, condemned the impenitent serpent, saying [ Because thou hast done this thing, accursed art thou among al cattle, and beastes of the earth. &c. ] But enioyned temporal punishment, to our parents, as to penitents. [ Of multiplied trauels, in bearing of children, to Eue; with special subiection to her husband: and of much toyling in the earth, to Adam al the dayes of his life, with the sweate of his face, to eate his bread til he returned to the earth; & laid also other penalties of this life vpon them both, and vpon al their natural progenie, & finally temporal death. Saying to Adam: [ Dust thou art, and to dust thou shalt returne. ] Al which they indured as temporal Satisfaction for sinne. which is the third part of Penance.

They confessed their sinne.

And willingly accepted the punishments enioyned for temporal satisfaction.

v. 10.

Ch. 2. v.

25.

Gen. 4.

v. 9.

Ch. 3. v.

12. 13.

v. 14.

v. 16.

v. 19.

3. An other very significant figure, of this holie Sacrament, was shewed, when after that the first tables of the Decalogue were broken, new tables were written, our Lord saying to Moyses [ Cutte thee two tables of stone, like vnto the former, and I will write vpon them, the wordes which the tables had, which thou hast broken ] for euen so after Baptisme (by which original sinne, is remitted with other sinnes, if anie be comitted before) it pleaseth God to graunt againe, remission of actual sinnes to the penitent, by an other Sacrament, called therfore
- Exo. 24.* The second table after shipwrake. The same was  
*v. 9.* also prefigured by diuers Sacrifices for sinne, and by  
*Leuit. 4.* fundrie washings, and cleansings from leprosies, &  
*v. 5. Ch.* other legal vncleannes, where also the iudgement,  
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 power geuen to Priestes in the Law of Christ, to remitte sinnes, as his onlie Ministers in this behalf.
4. Likewise touching this point, the Auctor of Ecclesiasticus, admonisheth al men, of the necessitie, both of medicine, & of phisition, as wel for the soule, as for the bodie, considering that God hath ordaind them both [ Honour the Phisition for necessitie (saith he) for the Higheest hath created him. For al medicine is of God ] And touching phisike for the soule, he saith [ Sonne in thyne infirmitie contemne not thyself; but pray our Lord, & he wil cure thee. Turne away from sinne, and direct thy handes; and from al offence cleanse thy hart. Geue sweetnes, and a memorial of fine floure, and make a fat oblation, and geue place to the Phisition. For our Lord created him ] Where first presupposing that the soule may fall into infirmitie of sinne, the wiseman teacheth, that diuers thinges are required to the curing therof. First that a sinner must not despare, but confide in God, saying [ Contemne not thy self, but (with hope) pray our Lord. ] Secondly that he must
- Eccli. 38.* So were the  
*v. 1. 2.* old Sacrifices  
 for sinne, and  
 the power of  
 Priestes figures  
 of the same  
 Christian  
 Sacrament.
- As corporal  
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 also spiritual  
 was alwayes  
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 sinners.  
 1. Hope of  
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 2. repentance.
- [turne

3. Sacrifice,  
& prayer.

4. Confession.

5. Also of se-  
crete finnes.

This Sacra-  
ment of Pe-  
nance is most  
clearly proued  
by expresse  
wordes of the  
Gospel.

[turne away from sinne, and direct his handes] to good workes. Thirdly purge his soule by confession, and Sacrifice [from al offence cleanse thy hart: Geue sweetnes, a memorial of sine floure, and make a fatte oblation.] Fourthly, humble himself to the spiritual Phisition [ Geue place to the Phisition. For our Lord created him ] ordayned him for the cure of soules. Fifthly though the finnes be secrete, they must be reueled to the phisition [ He that sinneth in his sight, that made him (though it be secrete from men) shal fall into the handes of the Phisition ] playnly teaching, that sinners haue neede, both of spiritual phisike, and Phisition: also for secrete finnes. As therfore the first medicine of sinful soules, is the Sacrament of Baptisme, & the ordinarie phisitions, and ministers therof are Priestes, and in case of necessitie, al other men and wemen, for none can baptize themselues: so the second ordinarie medicine, to cure sinners after Baptisme, is the Sacramen of Penance, wherof onlie Priestes are the Ministers.

7. 15.

5. The institution and necessitie of which Sacrament, is so clearly written by the Euangelist S. Iohn, with diuers circumstances, that it is a wonder, anie pretending to beleue Christs Gospel, wil denie it. The sacred wordes, touching Christs apparition to his Apostles, his action, and speech, in the day of his Resurre&ion are these: [When it was late that day, *IOHN. 20.* the first of the Sabbath, and the doores were shutte, *v. 19. 20.* where the Disciples were gathered together, for *21. 22.* feare of the Iewes: Iesus came and stood in the mid- *23.* des, and saith to them: Peace be to you. And when he had said this, he shewed them his handes, and side. The Disciples therfore were glad, when they saw our Lord. He said therfore to them againe: Peace be to you. As my Father hath sent me, I also doe send you. When he had said this, he breathed vpon them, and he said to them: Receiue ye the Holie

Holie Ghost: whose sinners you shal forgeue, they are forgiven them: & whose you shal reteyne, they are reteyned.] Let anie faithful person sincerely consider these few pointes in the Euangelists narration. First our Lord appearing vnto his Disciples, as yet not al of them beleuing, that he was risen from death: he not only saluted them, saying [Peace be to you] but also to make them know, that it was himself, & not a spirite; as they imagined [he shewed them his handes & side.] Secondly when they were fully assured, that he was risen, and visibly present in his natural bodie amongst them [and were glad] then with the same salutation as before [he said to them againe: Peace be to you.] Thirdly, he added this preface to that which he would now doe further vnto them, and to others, by their ministerie, saying: [As my Father hath sent me, I also doe send you.] Fourthly [when he had said this, he breathed vpon them.] Fifthly explaining his intention what he meant, by this ceremonial breathing vpon them, [he said to them: Receiue ye the Holie Ghost.] Sixtly he also expressly signified, to what special vse, and purpose, he now gaue them the Holie Ghost, saying [Whose sinnes you shal forgeue, they are forgiven them, & whose you shal reteyne, they are reteyned.] Seuently therefore you see, that Christ our Lord by geuing his Apostles the Holie Ghost, in this maner of act, and wordes, gaue them power & auctoritie, as his Ministers, sent by him, to forgeue, and to reteyne sinnes. And therby it is most euident, that he made them his ministerial ludges, in the court of conscience, and spiritual tribunal, so to absolue, or not absolue sinners, from the guilt of sinnes, that their sentence in earth, is ratified and confirmed in heauen: Eightly in this diuine ordinance is further implied, what sinners must necessarily doe on their part, to haue their sinnes forgiven,

Consider well this sacred passage with the circumstances of Christs wordes & actions.

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*Mat. 18.*

*v. 18.*

W

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3. Sacrifice,  
& prayer.

4. Confession.

5. Also of se-  
crete finnes.

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ment of Pe-  
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passage with  
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stances of  
Christs wor-  
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Luc. 24.

v. 37. 39.

45. 10. 20.

4. 20 &amp;c.

Mat. 18.

v. 18.

What the peni-  
tents, by their  
Priests, are  
Iudges in the  
cause of re-  
mitting finnes.

And so it is a  
true Sacra-  
ment.

That is, to be truly penitent, submitting themselves to Christ's Priests, as his appointed ministerial Iudges, in this judicial act, for remission of their finnes. For otherwise their incapacitie hindereth the effect of absolution, because it is impossible, & implieth contradiction, to persist in sinne, and to be loosed from the same sinne. Al Therefore that wil haue the benefit of this Sacrament, must first be made capable therof, by performing such conditions, as are required of them: not being Iudges of their owne cause, but reparing to the Iudge, or dayned by Christ, with true repentance, Which not only consisteth in sorow for finnes past, but also in sincere declaration of the offences, that the Iudge may know the cause: and in their preparation of minde, to make what satisfaction is required for their faultes: which are the three partes of penance. As we touched before, and shal further proue, and declare in seuerall Articles following. Vnto which religious actes of the penitent, Priestlie absolution, being adioyned, finnes are forgeuen, by this external Ceremonie, instituted by Christ, for this very end: and therefore the same is a proper and true Sacrament of the new Testament. And as the instrumental cause, worketh the effect of remission of actual finnes, after Baptisme, as shal also be further shewed, after the expli-  
cation of the three proposed partes of penance.

§. I.

Artic. 37.

*Contrition, or (at least) Attrition, is necessarily required, as the first part of Penance.*

#### ARTICLE 26.

What contri-  
tion is neces-  
sarie to be de-  
sired by peni-  
tents.

**C**ontrition, which is a vehement sorow for ha-  
ving offended God, with loue of Gods honour,  
about al worldlie, and proper pleasure, or commo-  
ditie, and with detestation of sinne about al other  
cuaies,

euiles, is necessarie to be desired of al penitents. And in case Contrition be not thus perfect, at least it is necessarie to haue actual Attrition: which is a true sorow for sinne committed, because it is foule and deformed, and deserueth punishment: & that, with a resolute purpose neuer againe to committe mortal sinne: and with intention to confesse: and make satisfaction, or suffer punishment, according as the Law of God requireth. For albeit God remitteth sinnes, of his mere mercie, not for anie act, or condigne merite of sinners; yet as he geueth his grace for the merites of Christs, which noother can condignly merite: so he also requireth right disposition in the penitents, that they haue due sorow for their sinnes committed: which sorow likewise procedeth from his gift of grace, stirring them vp to remorse, and repentance, and so is a congruent disposition to sanctifying grace, as is clearly to be shewed by examples, and testimonies, both in the old and new Testament,

At least actual attrition is necessarie with the Sacramēt.

*Art. 25.*

§ 2.

*Gen. 3.*

v. 10.

*Ch. 4. v.*

13. 16.

*Gen. 42.*

v. 17.

*Ch. 44. v.*

2. 3. &c.

2. Of Adam and Eue is already noted, that they, after their sinne, were athamed, and feared God, were sorie for their transgression of Gods cōmandment. Contrariwise Cain wanting due sorow, & repentance, went out from the face of our Lord, & ranne into more sinne. Also innumerable other sinners, both before & after the flood, for their sinnes, wanting repentance perished: and true penitents were pardoned, and reconciled to God. For this cause Ioseph spake to his bretheren [ as it were to strangers, somewhat roughly; & put them in prison three dayes ] dealing hardly with them for some time, not for reuenge of the iniurie done to himself, but to bring them into consideration of their former faultes, and so to necessarie sorow, or contrition for the same: without which, although iniuries be remitted by men: yet the offenders are not absolved

True penitents obtaine remission of sinnes.

Impenitents fall further into sinnes.

Iosephs pietie & prudence to bring his bretheren to true repentance.

God afflicted  
his people to  
make them  
more penitent  
for their sin-  
nes.

before God. After some punishment of the people of Israel in the desert, for their abominable Idolatrie, worshipping the image of a calfe for God, they were also threatned, to be left without Gods protection, and assistance; wherby they were brought to more fruitful repentance, and so God did not leaue them, but stil protected them as before. Yet wrought not so great miracles til al those were dead, which had so greuouly sinned in idolatrie, and manie murmurations [ I wil not goe vp with thee ( sayd God ) because thou art a stiffnecked people, lest perhaps I destroy thee in the way. And the people hearing this very il saying, mourned: and no man put on his ornaments after the custome. ] In like maner when this people possessed the promised land of Chanaan, they very often ( manie of them ) declined from God, fel to Idolatrie, were afflicted, then repented, and were releued. But alwayes by true repentance, as Moyse had premonished, saying [ when thou shalt seeke the Lord thy God, thou shalt finde him. Yet so, if thou seeke him withal thy hart, & al tribulation of thy soule. ]

Gods faithful  
seruants some  
times sinned  
& repented.

King Dauid  
by word and  
example inui-  
reth sinners to  
repentance.

3. Also the better sorte, and more faithful seruants of God, sometimes offended: & by Gods new grace repenting, sorowfully mourned. King Dauid fel into some enormious crimes, for which he much lamented. As appeareth in diuers of his Psalmes, & in other places [ Dauids hart strooke him, after the people was numbred, & he said to our Lord : I haue sinned very much in this fact : but I pray thee Lord to transferre the iniquitie of thy seruant: because I haue done exceding foolishly. ] Yet wat this sinne but a simple vanitie. For al his sinnes ( in general, and particular ) this true penitent mourned, & cried often to God for mercie [ Heare me ô Lord ( said he ) because al my bones be troubled. And my soule is troubled excedingly, I am afflicted, & am humbled excedingly. ]

Exed. 32.  
v. 4. 5. 6.  
v. 27. 28.

Ch. 33. v.  
3. 4. 5.  
Nu. 14. v.  
28. Ch. 26.  
v. 6. 1.

Indic. 4.  
v. 2. 3. &c.

Deut. 4.  
v. 29.

2. Reg. 24.  
v. 10.

2. Reg. 12.  
v. 4. 9. 13.  
14. 15. &c.

Psal. 6. v.  
3. 4.

exceedingly. I rored for the groning of my hart Lord  
*Pf.* 37. v. before thee is al my desire : and my groning is not  
 9. 10. 11. hid from thee. My hart is trubled, my strength hath  
*Pfal.* 50. forsaken me: and the light of myne eyes is not with  
 v. 3. 10. me. Haue mercie on me ô God, To my hearing thou  
 11. 19. shalt geue ioy, and gladnes, and the bones humbled  
*Pfal.* 118. shal reioyce. A Sacrifice to God is an afflicted spirite  
 v. 136. a contrite and humbled hart, ô God thou wilt not  
*Pfal.* 129. despise. Myne eyes haue gushed forth issues of wa-  
 v. 2. ters: because they haue not kept thy Law. From  
*Pfal.* 142. the depthes I haue cried to thee ô Lord: Lord heare  
 v. 4. my voice. My spirite is in anguish vpon me, within  
 me my hart is trubled.] The fruite of which hartie  
 compunction for sinne, the same Royal Prophete  
*Pfal* 33. testifieth, saying [ Our Lord is nigh to them that  
 v. 19. are of a contrite hart: and the humble of sprite he  
*Pro.* 28. wil saue. ] Salomon also saith [ Blessed is the man,  
 v. 14. that is alwayes fearful ; but he that is of an obstinate  
*Eccles.* 7. minde shal fal into euil. The hart of wisemen, where  
 v. 5. sadnes is: & the hart of fooles where mirth. ] Other  
*Isa.* 37. Prophetes inculcate the same admonitiôs [ Returne  
 v. 6. as you reuolted, depely ( saith Isaías ) ô children of  
 Israel, Conuert, and doe penance from al your ini-  
*Ezec.* 18. quities ( saith Ezechiel ) and iniquitie shal not be a  
 v. 30. ruine to you. You shal remember your wayes, and  
*Ch.* 20. al your wicked deedes, in which you are polluted :  
 v. 43. and you shal mislike your selues, in your one sight :  
 in al your malice, which you haue done. ] Ieel crieth  
*Ioel.* 2. to al sinners [ Rent your hartes, and not your gar-  
 v. 13. ments: and turne to the Lord your God. ]  
 4. Christ our Sauour, vpon occasion of temporal Our Sauour  
 affliction, which fel on certaine Galileans, by the admonisheth  
 crueltie of Pilate: admonished al the Iewes, to hartie al sinners to  
 and perfect repentance, saying [ Vnles you haue repent.  
*Luc.* 13. penance, you shal al likewise perish ] S. Peter most  
 v. 2. 3. 5. seuerely admonished the Iewes, of their enormous,  
 sinne, in crucifying our Lord, to moue them to  
 hartie



**S. Peter exhorteth penitents to be more sorrowful for their finnes.**

**S. Paul did wittingly make offenders penitenc.**

**Difference of Godlie, and worldlie sorrow.**

**Special fruites of contrition, and sorrow for finnes.**

hartie sorrow, for the same: and perceiuing manie to be compunct in hart required yet more declaration therof, saying to them [ Doe penance ] and this also before Baptisme: much more is hartie sorrow necessarie in the Sacrament of Penance. **S. Paul** of purpose, writte in such maner to the Corinthians, *2. Cor. 7.* as might bring them into sorrow for their faultes, & *v. 8. 9. 10.* when his purpose had effect, he acknowledged the same, and reioiced therein, saying in his other Epistle to them: [ Although I made you sorie in an Epistle, it repenteth me not, and albeit, it repented me; seeing that the same Epistle ( although but for a time ) did make you sorie. Now I am glad: not because you were made sorie, but because you were made sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. For the sorrow that is according to God, worketh penance vnto saluation, that is stable: but the sorrow of the world worketh death. For behold this very thing, that you were made sorie, according to God, how great carefulnes it worketh in you: yea defence, yea indignation, yea feare, yea desire, yea emulation, yea reuenge ] Obserue here manie particular good effectes of sorrow according to God: Carefulnes, not to sinne againe: defence, against new tentations: indignation, against our selues for hauing yielded to tentatiōs: feare, of losing Gods grace: desire, to perseuere in grace: emulation, hatred of sinne: yea reuenge, by voluntarie punishment, and penance for sinne committed. The general and full effect is remission of finnes, & saluation, if it be perfect contrition, which yet includeth purpose to confesse: for so Christs ordinance requireth. And if the penitents sorrow be vnperfect: which is Attrition, the same with the Sacrament, worketh remission of finnes, & as the Apostle speaketh [ Penance vnto saluation ] As is further to be declared in the Articles following.

*Art. 27.*

*v. 10.*

CON-

*Confession of al mortal finnes, is necessarie  
for remission therof.*

## ARTICLE. 27.

**G**reater and lesse finnes are distinguished, by the iudgement of most men, though certaine Stoical Philosophers singularly held opinion, that al transgressing from the right rule of reason, should be of equal enormitie; which paradoxical doctrine, al other Philosophers reiected. And the general Lawes of al Nations doe diuersly punish diuers offences; which were not iust, if al faultes were equal. Neuerthelesse certaine Sectaries of this time called Anabaptistes, incline much to the error of the old Stoikes. And al Protestants generally hold, that al finnes are mortal: and al sinners guiltie of eternal damnation, by Gods Law, & diuine Iustice.

Most Philosophers, and Lawes of al Nations doe iudge that some finnes are greater, others lesse, against the Stoikes, and Sectaries of this time.

Directly against our Sauours owne doctrine, teaching that some are guiltie of hel fire; others of lesse punishment [Whosoever (saith our Lord) is angrie with his brother, shal be in danger of iudgement. And whosoever shal say to his brother, Raca; shal be in danger of a council. And whosoever shal say: Thou foole; shal be guiltie of the hel of fire.] By which, and other textes of holie Scriptures it is euident that al finnes doe not bring the guiltie of eternal death; but such as are more greuous, doe spiritually kil the soule, which are therfore called mortal: of which S. Paul saith ] the stipends of sinne is death. ] These necessarily require remission in this world, & so pertaine to the iudicial power geuen to the Apostles, to be practised in this Sacrament of Penance. And therfore must be made knowne to the Iudge, who otherwise can not geue iuridical sentence, in the cause to him vknown.

Al finnes are not mortal by Christs doctrine.

Mortal finnes must necessarily be confessed.

*Mat. 5.**v. 23.**1. Cor. 3.**v. 12. 13.**15.**Iac. 1. v.**13 14**Ch 3. v. 3.**4-7. 8.**Rom. 6.**v. 23.*

Conueniencie  
hereof is pro-  
ued by the old  
Testament,  
The necessitie  
by Christs  
Institution.

Examples be-  
fore Christ.

2. That this is most conuenient, is manifest by ex-  
amples, and testimonies in the old Testament, from  
whence we shal first recite some special textes, and  
then proue that it is necessarie by Christs Institution.  
For this purpose we may againe remember, that  
euen God himself, who most perfectly knoweth al  
secreetes, required the expresse confession of Adam, *Gen. 3. v.*  
and Eue seuerally, that they had eaten of the tree, *11. 12. 13.*  
which was forbidden them. God demanded also  
of Cain [ Where is Abel thy brother ] but he an- *Ch. 4. v. 9.*  
swering peruerly, remayned in his sinne [ a rogue *12. 16.*  
and vagabond vpon the earth, & went forth from  
the face of our Lord. ] In the written Law it was *Leuit. 4.*  
commanded, to offer special Sacrifices, for special *v. 2. 3.*  
sinnes, yea for offences of omission, so that by the *Ch. 5. v.*  
special Sacrifices, it appeared what the faultes were. *1. 6. Ch.*  
Neither thus only, but more expressly the same Law *7. v. 27.*  
saith [ Man, or woman, when they shal doe anie of *Num. 5.*  
al the sinnes, that are wont to chauce to men, and *v. 6. 7.*  
by negligence haue transgressed the commandment  
of the Lord, and haue offended, they shal confesse  
their sinne. ] King Dauid not only acknowleged  
the sinnes, wherwith he was iustly charged by the  
Prophet Natham; but also his other sinne of vainly *2. Reg. 12.*  
numbering the people, so sowne as he was strooken *v. 13. Ch.*  
with remorse for it, in his hart, confessing & saying *24. v. 10.*  
[ I haue sinned very much, in this fact: I haue done  
exceeding foolishly. ] Touching al his sinnes, wherof  
he knew himself guiltie he professed plainly, that he  
would confesse them, saying [ I wil declare myne *Psal. 37.*  
iniquitie. ] And touching sinnes which he remem- *v. 19.*  
bred not, or knew not in himself, but only suspected,  
he prayed, saying [ Who vnderstandeth al sinnes? *Psal. 18. v.*  
from my secrete sinnes cleanse me o Lord, & from *13. 14.*  
other mens, spare thy seruant. The sinnes of my *Psal. 24.*  
youth, and myne ignorances, doe not remember o *v. 7.*  
Lord. ] The necessitie also of confessing sinnes, Salo-  
mon

*Prov.* 28. mon teacheth, saying [ He that hideth his wicked  
v. 13. deedes, shal not be directed : but he that shal confesse

and shal forsake them, shal obtayne mercie.] Those  
sinners that came to S. Iohn Baptist, wel obserued  
this rule of confession, though he had not Iurisdiction  
to absolue, the same penitents, by vertue of a Sacra-  
ment. For they did not only acknowledge themsel-  
ues sinners, or in general, that they had manie wayes  
sinned, as Protestants doe in the beginning of their  
common prayer : but also confessed their sinnes, the  
Euangelist saying [ They went forth to him ; & were  
baptized of him, in Iordan, confessing their sinnes.]  
And so did penitents at Ephesus, as it appeareth, also  
before they were baptized : of whom S. Luke writeth  
thus [ Manie of them that beleued (hauing seene

Other exam-  
ples since  
Christ of con-  
fession before  
Baptisme, doe  
shew that it is  
much more  
necessarie  
after Baptisme,

a miracle ) came confessing, and declaring their  
deedes.] Yet none of these were so much obliged  
to declare the estate of their conscience ( by confess-  
ing their former deedes, and actions ) as Christians  
are, which committe mortal sinnes, after Baptisme.

*Mat.* 3. whose ingratitude [ as it were crucifying againe to  
v. 6. themselues the Sonne of God, and making him a  
mockerie ] must needs be chasticed, and their later  
heynous sinnes, cured by more humiliation, of the  
relapsed sinners, in their reconciliation to God, by  
an other Sacrament of Penance, then was required  
in their first regeneration by the Sacrament of Bap-  
tisme : which first Sacrament, as the same Apottle  
S. Paul teacheth, can not possibly be iterated.

*Heb.* 6. 3. Wherefore our B. Redemer, and Sauour, whose  
v. 6. [ mercie is aboue al his workes : & whose wisdom,

*Ibidem.* and iustice inscrutable ] willing stil to saue sinners,  
v. 4. hath reserued further grace, that not once only by  
Baptisme [ nor only seuen times, but seuentie times  
seuen times ] that is how often soeuer a sinner is  
truly penitent, he may be reconciled to him, & haue  
again remission of his sinnes. [ For he is our perpe-  
tual

Christ still re-  
serueth grace  
for remission  
of al sinnes to  
penitents,

tual Aduocate, as S. Iohn witnesseth, saying to all Christians [My little children, these things I write 1. Ioa. 2. to you, that you sinne not. But and if anie man shal sinne, we haue an Aduocate with the Father. Iesus Christ the iust: and he is the propiciation for our finnes: and not for ours only, but also for the whole worlds] finnes. Yet doth not our merciful iust Aduocate, ootherwise plead for our pardon, but by the ordinarie meanes, which himself hath ordained: that in the Sacrament of Penance, greuous sinners must humbly confesse al their mortal finnes, to the Iudge. And as this obligation is iustly necessarie, so is it also very profitable for diuers good respectes, as wel for right disposition in penitents, to receiue remission of their finnes: as for terrour, to make them more warie in their actions, considering the bond of confession, if they offend againe mortally. It diminisheth also some part of the due satisfaction, by how much it is made with more humilitie, and sorow for hauing offended Gods goodnes. And finally it is meritorious of more glorie, in eternal life. So vnspekable is Christs prouidence in ioyning manie benefites together. Al such sinners therefore must (if they wil be saued) make vertue of this necessitie, wherinto they haue brought themselves. For seing they are fallen into mortal infirmitie, in their soules, if they wil liue againe spiritually, and so lue for euer, they must vse the necessarie designed medicine, that is they must repayre to the spiritual Phisition, designed by Christ, who only can cure finnes: and hath ordained this meanes and remedie, that for remission therof, the guiltie persons must come to the spiritual court, doing there, that which to them pertaineth. If they beleue Christs wordes before recited, saying to his Apostles [whose finnes you shal forgeue, they shal be 104. 20. forgeuen them: and whose you shal reteyne, they 1. 23. are

Manie reasons why penitents confesse al their mortal finnes.

- 1.
- 2.
- 3.
- 4.

Mat. 28.  
v. 20.

are reteyned] Much more, if they obserue also, and duly consider the rest of his wordes, and actions at the same time (as is likewise recited) it is cleare, that Christ made the Apostles his ministerial Iudges, to forgeue, or to reteyne sinnes. And it is no lesse certaine, that our Sauour, ordained this meanes: for remission of sinnes, for his faithful people, euen til the end of this world: and therefore gaue this iudicial power to others: which should succede the Apostles: & to al those, whom they, & their Successors should impart the same power, and iurisdiction, so farre as it should be enlarged or limited.

This ordinance continueth to the end of this world.

Pf. 4. v. 7.

3. And thus much being clearly shewed by the holie Scripture, and being manifest, both by light of reason, and by practise also of al nations, that al Iudges must first know the cause which they are to iudge, before they can rightly geue sentence (either absolute or punish) It is therefore most certaine that the penitent which desireth remission of his mortal sinnes, through Christs mercie, and redemption, must repayre to some Priest auctorised by Christs ordinance, for this purpote, a spiritual Iudge: and by plaine, and sincere confession of al his mortal sinnes, declare his conscience, so wel as he morally can, and is able. For God requireth mans good wil, & diligence such at least, as the penitent himself, would reasonably require of his seruant, or freind, in accounts for temporal goodes, and other assayres of this world. And he that wil not doe thus much, for the eternal saluation of his soule, is neither worthie nor capable of remission of his sinnes. He may perhaps say, that he is sorie for his sinnes, but assuredly he is not so sorie as he ought to be, who wil not in this life confesse his great sinnes to one onlie Priest, with al possible secrecie, and securitie, which shal otherwile be layed open vnto al Angels, and men, and diuels, in the general day of Iudgement to his

And therefore who soeuer wil haue remission of mortal sinne, must by confession declare the same sinne to the spiritual Iudge.

Mortal sinnes not remitted in this life shal be reuealed in the day of Iudgement.

Iuc 8.  
v. 17.



to the eternal  
confusion of  
the wicked.

euerslasting confusion, besides his other eternal torments. [The worke of euerie one shal be manifest: 1. Cor. 3. for the day of our Lord wil declare, because it shal be reuealed in fire.] v. 13. Ch. 4. v. 5.

*Venial sinnes are sufficient, & conuenient matter  
of Sacramental Confession. Though also  
remissible otherwise.*

## ARTICLE 28.

Some sinnes  
are venial, &  
not mortal.

FOR declaration of this Article, it is first to be obserued, that some sinnes are venial, not mortal, that is, not deseruing eternal death; because they doe not depriue sinners of iustice, nor make them enemies to God, nor slaues of the diuel. Of which sorte of sinners Salomon saith, that [Seuen times (that is oftentimes) shal the iust fall, and rise againe] *Prou. 24. v. 16.* In that the iust falleth, he committeth some sinne, yet committeih not mortal sinne, for then he should lose grace, and iustice: but remaineth the childe of God, riseth againe, and is easily pardoned. [But the impious shal fall into euil] *Ibidem.* not easily rise againe, but more commonly, falleth into more sinne: because by mortal sinne he loseth iustice, & becometh impious. Christ our Lord (whose wordes touching this point, are recited in the precedent Article) plainly distinguisheth smal and great sinnes, by the diuerfitie of punishments due vnto them. He that is angrie (without iust cause, for some angrie is no sinne) is to be iudged, & punished. He that by some obscure word (as Raca) vitereth his vniust angrie, is in danger of a council, to decide what punishment is to be inflicted for his sinne. But he that contumeliously calleth his brother a foole: is guiltie of hel fire. Which clearly sheweth that not al sinnes, but only

See Art.

13. §. 6.

Iac. 1. v.

14. 15.

1. To. 1. v.

3. 7.

v. 8.

only great finnes, deserue eternal punishment in hel-  
 S. Iames also teacheth that al concupiscence is not  
 sinne, but that only, which conceiueth, to witte  
 which getteth consent of the mind [bringeth forth  
 sinne. But sinne when it is consummate, ingendreth  
 death] manifestly distinguishing, that some sinne is  
 deadlie, some not. Likewise S. Iohn, not doubting  
 to account himself, and other holie persons, to haue  
 societe with God, & that they walked in the light:  
 yet saith [ If we shal say that we haue no sinne, we  
 seduce our selues, and the truth is not in vs.] Which  
 holie Scriptures, and manie other euidently proue,  
 that al finnes are not mortal, but some of another  
 kinde: called venial.

2. Now for remission of venial finnes, although  
 there be manie other meanes, of cooperating with  
 Gods grace to this effect; as prayer, fasting, almes,  
 a Bishops blessing, taking holie water, and euerie  
 feruent act of charitie, with repentance, for the sin-  
 nes committed, and purpose not to committe them  
 againe: yet the cheefest, and most effectual meanes,  
 is by Sacramental Confession. For seing, this Sacra-  
 ment of Penance, is directly instituted for remission  
 of finnes, committed after Baptisme, and seeing, it  
 washeth the soule from mortal, and greatest crimes,  
 much more it cleanseth those penitents, which  
 confesse also venial, & lesse offences, from which  
 they are sacramentally absolued, when they are  
 declared, & subiected to the spiritual Iudge, although  
 the same penitents, be formerly free from al mor-  
 tal sinne. And therefore it is very conuenient, that  
 faithful penitents confesse such lesse faultes: as wel  
 for more securitie, lest perhaps they be vnwiting  
 guiltie of some secrete mortal sinne, to themselues  
 vnknown, or forgotten, which in such case is im-  
 plied in confession; as also for more satisfaction, of  
 the temporal debt of punishment, for al finnes, at

Venial finnes  
 are remitted  
 by diuers  
 means.

But the chee-  
 fest way is by  
 Sacramental  
 Confession.

Reasons why  
 confession of  
 venial finnes  
 is conuenient:  
 though it be  
 not necessarie.

1.

2.

3. the same time or formerly remitted: especially also
4. for obteyning sacramental grace to resist future ten-
5. tations: and for more cleansing of the soule from
6. al spotte: reliques of sinnes, and euil habites: and  
for better correcting of imperfections: because [no- *Apoc. 21.*  
thing polluted (nor imperfection) shal enter into the *v. 27.*  
kingdom of glorie] but must be first purged. & cor-  
rected [that Christ may present to himself a glorious *Ephes. 5.*  
Church, not hauing spotte, or wrinkle, or anie such *v. 27.*  
thing, but that it may be holie, & vnspotted] Which  
ordinarie practise of deuout Catholiques, much fre-  
quenting this wholsome Sacrament, hauing no  
others, but venial sinnes to confesse, being a special  
worke of counsel, without precept, or necessitie,  
is clearly approved, and commended, by the like  
pious examples, & exhortations recorded in holie  
Scriptures.

Holie Prophe-  
tes by exam-  
ple & doctrine  
admonish al  
to wash away  
the smallest  
sinnes.

3. Iſaia a most holie Prophete said: [Woe is me  
because I haue held my peace, because I am a man *Is. 6. v. 5.*  
of polluted lippes] Ieremie, though sanctified in his  
mothers wombe, yet cried [A a a, o Lord God: *Iere. 1.*  
Behold I can not speake, because I am a childe.] Ho- *v. 6.*  
lie Dauid, after that his more greuous sinnes were *Psal. 50.*  
remitted, yet prayed [wash me more amply from *v. 4.*  
myne iniquitie, & cleanse me from my sinne.] The  
same Royal Prophete denounceth them [blessed,  
that shal dash the litle children of wicked babylon, *Psal. 136.*  
against the rocke.] Morally signifying that it is a *v. 9.*  
blessed good thing, to kil lesse sinnes, & to mortifie  
passionate il motions in themselves, by often con-  
fession, and renouation of good purpose, to amend  
al lesse faultes, therby to grow more perfect [be- *Mat. 12.*  
cause account must be rendered for euerie idle word *v. 36.*  
in the day of iudgement.

The Apostles  
doe the same.

4. But if we iudge ourselves, we shal not beind-  
ged] saith S. Paul. And S. James sayth, that [In ma- *1. Cor. 11.*  
nie things we offend al. If anie man offend not in *v. 31.*  
word:

1st. 3. v. Word: this is a perfect man ] Againe where he ex-  
 2. Ch. 5. horteth [to confesse our finnes, one to an other]  
 7. 16. either he admonisheth to confesse sacramentally,  
 which is very probable, or if he iudge it profitable  
 to acknowledge finnes, one freind to an other, with-  
 out Sacrament much more it profiteth, by the vertue  
 of the Sacrament. S. Iohn likewise aduise, al euen  
 such as haue societie with God ( and consequently  
 are free from mortal finnes) to confesse their finnes,  
 (to witte such finnes, as consist with iustice, saying  
 of him self, and of others, of the same holie societie,  
 2. 10. 1. [ If we shal say that we haue no sinne, we seduce our  
 7. 3. 8. 9. selues, and the truth not in vs. If we confesse our  
 finnes, God is faithful and iust, for to forgeue vs our  
 finnes, and to cleanse vs from al iniquitie.]

*Secresie of Sacramental confession is necessarie,  
 by the Law of God, & of nature.*

## ARTICLE. 29.

**W**isdome increated ( Christ Iesus the Sonne of God, and Sonne of man ) reaching from end to end, disposing al thinges swetely ] amongst his other diuine ordinances, did so institute the holie Sacrament of Penance, that albeit penitents are bound, for the remission of mortal finnes, committed after Baptisme, to confesse the same to some Priest, which hath auctoritie to absolue them, yet are not anie penitents further bound, to confesse secrete finnes, then secretely: in the eare of their ghostlie father, who is most strictly bound, by the Law of God, and of nature, and vnder most seuerer censures also of the Church, for euer to conceale the same: and in no case whatsoeuer, to reueale anie thing heard vnder the sacred seale of Sacramental Confession. For that such reuealing is viterly vnlawful, & contrarie to diuers necessarie vertues.

It sufficeth by Christs ordinance, and is most conuenient to confesse secrete finnes, secretely.

2. The

Reuealing of  
Sacramental  
Confession  
were the vio-  
lation of ma-  
nie vertues.

Fidelitie,

Iustice.

Charitie.

Religion.

2. The vertue of Fidelitie, or trust, requirerh to kepe secrete what soeuer is told, and receiued in secrete. For [he that is faithfull (saith Salomon in his Prouer- *Prov. 11.* bes) concealeth the thing committed of his freind.] *v. 13.* As contrariwise [He walketh fraudulently that reuealeth secretes.] And this is spokē of ciuil humane conuersation grounded in the Law of nature: and here confirmed by Diuine Scripture, which is a most sufficient obligation, if there were no other, to kepe al thinges secrete, which are only knowen by Sacramental Confession. Detraction also is a very detestable sinne, against the moral vertue of Iustice, and therefore iustly hated of al good men, worthily condemned by the Royal Prophete, saying [Him *Psal. 11.* that secretly detraeth from his neighbour, did I *v. 5.* persecute.] The Law expressely forbiddeth calum- niation, al kind of vnlawful defamation, or sclander saying [Thou shalt not calumniate thy neighbour.] *Leuit. 19.* Moreouer, reuealing of Confession should not only *v. 13.* diminish the fame of the penitent, but also would scandalize manie, & be occasion of their persisting in sinne, by hindering them from Sacramental Con- fession, if they were not secure of secrecie: al which scandals are against the Theological vertue of Cha- ritie. And therefore [woe to that man, by whom the *Mat. 18.* scandal cometh: It were better for him (saith our *v. 6. 7.* Sauour) that a milne stone were hanged about *Mar. 9.* his necke, and he were drowned in the sea.] And *v. 42.* yet is the vertue of Religion a greater bond. For he that should reueale that, which he heard in Con- fession, besides wicked fraud, detestable detraction, iniust defamation, and damnable scandal; should also committe great sacrilege, by abusing the holie Sacrament, violating the sacred seale therof. In re- gard therefore of al these necessarie great vertues. Fidelitie, Iustice, Charitie, and Religion, no Priest can lawfully, for anie cause; nor in anie case, of feare,

fear of death, or of manie mens deathes, in danger of anie mischeefe, or imminent ruine, of greatest persons, or whole kingdomes, detect anie thing, which he hath heard in Sacramental Confession.

3. Which Christian doctrine is yet further confirmed by Gods special promise, made to al true penitentes, saying by his Prophete Dauid [Blessed are they whose finnes be couered] And more clearly by his Prophete Ezechiel [If the impious shal doe penance, from al his finnes which he hath wrought

This doctrine is further confirmed by Gods promise?

Psal. 31.

v. 1.

Ezech. 18.

v. 21. 22.

and shal kepe al my precepts, and doe iudgement, & iustice, liuing he shal liue, and shal not dye. Al his iniquities, which he hath wrought, I wil not remember them: in his iustice, which he hath wrought, he shal liue.] Seing then, God himself saith, that he wil not remember a penitents former finnes, signifying that after due repentance, they are no longer finnes, it is clearly Gods wil, that no man whosoever, shal reueale that which he knoweth only, as he is Gods minister, and not as a mortal, and priuate, or publique person of the temporal common wealth, but

1. Cor. 4.

v. 1. 2.

[The dispenser of the Mysteries, of God (saith the Apostle, adding withal) Here now is required, among the dispensers, that a man be fond faithful.]

And by S. Pauls doctrine.

Surely in nothing, wel imaginable, can religious fidelitie, or christian iustice, and charitie be more requisite, then in this holie Sacrament, wheron so generally dependeth the eternal saluation of soules.

For if this secrecie were not strictly enioyned, manie would perhaps thinke, that Christs Law were

And by reason.

Mat. 11.

v. 30.

not [a swere yoke, and light burden] & would not therupon submitte themselues vnto it: which yet they ought, though it were harder. For although this prouision of secrecie were not ordayned, yet could they not with anie reason pretend, such an excuse. For, that sinners must confesse their mortal finnes, for remission therof, is not to be imputed to

If secrecie were not ordayned, yet Christs yoke



were not hard  
but being it is  
ordayned, his  
yoke is very  
swete.

If a Priest  
should breake  
this sacred  
seale he were  
therby made  
also infamous  
and not to be  
credited,

the Law of Christ, which is full of all mercie, but to their owne wilfulness, in falling into such sinnes. But the right & best way to be free from this bond, or burden of Confession, is not to fall into mortal sinne, for then shal you not haue any necessitie, to confesse at all. But if you wil confesse venial sinnes, for the causes before mentioned (wherto none is Art 28. bond) or if you fall into mortal, then euerlastingly §. 2. thanke God, who of his milde mercie admitteth of secrete Confession, and so strictly bindeth his Minister to keepe it most secrete. Yea that Priest, which should be so wicked (which to this day, hath not bene heard, that euer any did) but if any should breake Gods owne seale, besides his guilt of eternal damnation, degradation from his Priestlie function, and other seuerer punishment, he should also be deprived of all credite: so that no Christian Law can take notice by such a witnes: nor any honest person is to beleue, that thing to be true, which so vnfaithfully, vnjustly, vncharitably, and sacrilegiously should be reported.

*Satisfaction for the guilt of sinne, & for eternal paine, is made by Christ only.*

#### ARTICLE 30.

No other man, nor any creature, but onlie Christ, can satisfie Gods iustice for the guilt of sinne. **D**ebt is not payed, without equiualent recompence rendered, by or for the debtor, and receiued by the creditor. Mans debt incurred by sinne in respect of Gods infinite Maiestie therewith offended, is also infinite: and not only mans power, but all power also of mere creatures, is finite, and limited, & therefore vnable by any possible meanes; to satisfie Diuine Iustice, for the trespassse of transgressing his commandment. Which insufficiencie of all men, to satisfie for their sinnes, is often testified in holie

in holie Scriptures, together with the necessitie of a sufficient Redemer, to pay this debt, and to ransom mankind, being generally captiue in sinne, and iustly subiect to eternal death. This mercifull potent Redemer is Iesus Christ the Sonne of God, and Sonne of man, who in Diuine Person, assuming humane nature, hath by his temporal death, payed the price of al mens redemptiō, euen in rigour of iustice, which no other man, Angel, nor other creature, could possibly haue payed. As is before declared in other Articles. Wherunto we may here adde, a few oither sacred textes, for better satisfaccion to our Aduersaries, who vnruly charge vs, to derogate from Christs Redemption, in that we also beleue that penitents, through Christs grace so enabling them, can and must pay, or suffer temporal punishment, after that by Christ the sinne is remitted, and the eternal paine changed into temporal.

*Part. 1.**Art. 15.**Part. 2.**Art. 7.*

2. Concerning therefore the former point, of mans insufficiencie, to redeme himself, and necessitie of our Redemption by Christ: The Royal Psalmist, prophesying Christs Incarnation, for the redemption of mankind, first sheweth the insufficiencie of al others, saying [ There is not that doth good, no not one. Our Lord hath looked forth from heaven, vpon the children of men, to see if there be anie that vnderstandeth, and seeketh after God. Al haue declined, they are al become vnprofitable together, there is not, that doth good, no not one. ] In this desolate case, he saw in propheticall spirite, that God would send a Redemer, and that through his grace some were made iust: for he saith a litle after, [ Our Lord is in the iust generation: you (that are wicked) haue confounded the counsel of the poore man: because our Lord is his hope. ] And then praying, that the Redemer wil come, saith [ Who wil geue from Sion the saluation of Israel? ] And as

Mans insuffi-  
cientie, & the  
necessitie of a  
potent Rede-  
mer is proued  
by holie Scrip-  
tures.  
By the Psal-  
mist.

*Psal. 13.**v. 1. 2. 3.**v. 6.**v. 7.*

answering to his pious desire, addeth [ When our *Ibid.*  
 Lord shal haue turned away the captiuitie of his  
 people, Iacob shal reioyce, and israel shal be glad. ] *Psal.* 2. 8.  
 Thus the Royal Prophete in this and manie other *16 20.*  
 Psalmes, which are wholly of Christ, testifieth this *&c.*  
 Catholique doctrine. Isaias likewise declareth the  
 insufficiencie of mans workes, without our Rede- *Isa.* 59. v.  
 mer, saying [ There is none that doth inuocate iustice, 4.  
 neither is there anie, that iudgeth truly : but they  
 trust in thinges of nothing, and speake vanities ] A  
 litle after [ Their webbes shal not be for clothing, *v. 6.*  
 neither shal they be couered with their workes :  
 their workes are vnprofitable workes: & the worke  
 of iniquitie is in their handes. ] So the Holie Pro-  
 phete lamented, for that most mens workes were  
 wicked: and none able to auert Gods wrath, nor to  
 faulſlie for sinnes. Then propheciethe thus of Christ.  
 [ And our Lord saw, that there is not a man ; and he *v. 16.*  
 was astonied, because there is none to oppose him-  
 self : and his owne arme saued to himself, and his  
 iustice it self confirmed him. He is clothed with *v. 17.*  
 iustice, as with a brestplate ; and as an helmete of  
 saluation on his head, he is clothed with garments  
 of reuenge : & is couered, as with a mantel of zeale. ]  
 The same Prophete describing the greuousnes of  
 our Lords Passio, plainly sheweth that he only could  
 satisfie the infinite debt, for mans sinne, saying [ He *Ch.* 53. v.  
 surely hath borne our iniquities: and our sorowes *4. 5. 6. 7.*  
 he hath caried: and we haue thought him, as it were  
 a leper, and stricken of God, and humbled. But he  
 was wounded for our iniquities, he was broken for  
 our sinnes: the discipline of our peace vpon him, and  
 with the waile of his stripe, we are healed. Al we  
 haue strayed, as sheepe, euerie one hath declined  
 into his owne way : and our Lord hath put vpon  
 him, the iniquitie of al vs. He was offered, because  
 himself would. ] Thus the Prophete. And the very  
 same

Ch. 63. same our Lord speaketh in his owne Person, by the  
 v. 1. 4. 5. same Prophete, saying [I haue troden the presse  
 alone: and of the Gentiles there is not a man with  
 me: I haue troden them in my furie, and haue tro-  
 den them downe in my wrath: and their blood is  
 sprinkled vpon my garments: and I haue stayned  
 al my rayment. For the day of reuenge (against sin-  
 ne) is in my hart: the yeare of my redemption is  
 come. I looked about, and there was no helper, I  
 fought and there was none to ayde: and myne arme  
 hath saued, and myne indignation itself hath hol-  
 pen me.]

3. This therefore so mightie Conquerour, is our only  
 Psal. 4. Redemer, Christ the Anointed of God, singularly  
 v. 8. Heb. aboute al others. And is also [called Iesus, because he  
 I. v. 9. sauerh his people from their sinnes.] And [there is  
 Mat. 1. not saluation in anie other (saith S. Peter) for neither  
 v. 21. is there anie other name vnder heauē geuen to men,  
 Luc. 1. v. wherein we must be saued.] For both Iewes and  
 31. Ch. 2. Gentiles were vnder sinne, saith S. Paul, confir-  
 v. 21. ming his doctrine by the wordes of the Psalmist,  
 Aſ. 4. euen now recited, concluding that [al haue sinned,  
 v. 12. and doe neede the glorie of God. So that none but  
 Ro. 3. v. Christ onlie, could satisfie for the guilt of sinne. Al  
 9. 10. that are iustified, are iustified gratis, by his grace, by  
 v. 23. 24. the Redemption, that is in Christ Iesus, whom God  
 25. hath proposed a propiciation by faith in his blood, to  
 the shewing of his iustice, for the remission of for-  
 mer sinnes.] Stil inculcating the same, saying [Iesus  
 Ch. 4. v. Christ was deliuered vp for our sinnes. When we  
 25. Ch. 5. were enimies, we were reconciled to God by the  
 v. 10. death of his Sonne. As by the offence of one, vnto  
 v. 18. al men to condemnation: so also by the iustice of  
 one, vnto al men, to iustification of life. Who shal  
 Ch. 7. v. deliuer me from the bodie of this death? The grace  
 24. 25. of God by Iesus Christ our Lord. God spared not  
 Ch. 8. v. his owne Sonne, but for vs al, deliuered him.  
 32.

Christ our  
 Redemer is  
 also called  
 IESVS, that  
 is to say Sa-  
 uour, be-  
 cause he only  
 is our Sau-  
 our.

The Iewes not knowing the iustice of God, & seeking Ch. 10. v. to establish their owne, haue not bene subiect to the 3. 4. iustice of God. For the end of the Law is Christ, v. 5. vnto iustice to euerie one that beleueth. For Moyses wrote that the iustice, which is of the Law, the man that hath done it, shall liue in it. ] The iustice of the Gal. 3. Law of Moyses going no further of it selfe, but to v. 24. saue a man from punishment by death, prescribed Mat. 28. for transgressors thereof. And so[ was our pedagogue v. 19. to Christ ] By al which it is certaine, that none can 10. 3. haue remission of sinnes, except they beleue in Iesus v. 1. Christ. And doe also those things, which are like- Rom. 8. wise required, for they must also be baptized; they v. 24. must hope in Christ; which is an other distinct the- 1. Cor. 13. ological vertue, of which S. Paul saith [ By hope we v. 1. 2. &c. are saued ] they must haue [ charitie the third, and v. 13. greatest theological vertue ] they [ must suffer with Rom. 8. Christ, (which implieth penal workes, to be done, v. 17. or paine to be suffered ) that they may also be glori- Mat. 10. fied with him. ] And breefly, they must auoide v. 22. Ch. mortal sinnes; or if they fall into anie, repayre to this 24. v. 13. Sacrament, in due maner for absolution: they must 1. Cor. 7. perseuere in good life: that finally they obserue v. 19. Gods commandments. [ For circumcision (with the Gal. 5. rest of Moyses Law) is nothing: and prepuce (al that v. 6 Ch. man can doe of him self) is nothing, but the obier- 6. v. 15. uation of the commandments of God. ]

Manie other  
things are  
required be-  
sides true  
faith.

*Eternal punishment, due for mortal sinne, being  
remitted with the sinne, there remaineth  
ordinarily temporal punishment.*

## ARTICLE. 31.

Three things are conteyned in the punish- **P**unishment due for mortal sinne, conteyneth three things: Paine of losse, that is, losse of seeing God, answerable to the sinners auersion from God: The paine

paine of sense; that is, sensible torment, answerable to the sinners inordinate conuersion to creatures: and the eternitie of them both, answering to the infinitenes of mortal sinne, offending the infinite Maiestie of God: and perpetually persisting in the same malice, also after death: because the soule after this life, remaineth inflexible, according to that

ment, which is due for mortal finnes.

*Pena damni:*

*Pena sensus:*

*Eternitas v-  
triusque.*

*Eccle. 11.* doctrine of Salomon [ If the tree shal fal to the South, or to the North, in what place soeuer it shal fal, there shal it be. ] If therfore the soule depart from the bodie in state of grace, it is then confirmed therein, that it can not sinne anie more: if it depart in state of mortal sinne, it remaineth obstinate there in, and can neuer repent. But when mortal finnes are remitted, the eternal punishmēt, as wel of *pena damni*, as of *pena sensus*, is changed into temporal: which temporal paine the penitent is to suffer, for particular satisfaction, that he may participate Christs abundant satisfaction, made for al mankind.

2. Against this Catholique doctrine, our Aduersaries pretend, that it derogateth from the sufficiencie of Christs Passion, arguing (as their maner is, in manie pointes of Religion) by one truth to disproue another. For being an assured truth, that onlie Christ hath satisfied Gods iustice for al finnes, as is shewed in the precedent Article, they would inferre therupon, that al other satisfaction is fruitles, superfluous, and derogatorie to Christs satisfaction, as if the same were not sufficient: which is as sophistical, and false a consequence, as if they should say: Christ hath redeemed al mankind, therfore it is nedeles, superfluous, and derogatorie from his Redemption, to beleue in him, to hope in him, to loue him, to be baptized, to receiue anie Sacrament; or to doe, or suffer anie thing for the loue of God: and namely it should be derogation from Christ [ to suffer with him, or to take vp anie crosse ( that is anie maner of ne-

Temporal satisfaction of penitents is conformable, not derogatorie, to Christs satisfaction for al.

*Rom. 8.*

*v. 17.*

*Mat. 16.*

*v. 24.*



Christ's satisfaction is only effectual to whom it is applied in particular. of necessarie or voluntarie affliction, and to follow him.] The answer therefore (as wel to their argument, as to these other arguments, & the like) is, that Christ's Redemption, and Satisfaction, being abundantly sufficient for al mankind, is not effectual, that is, worketh not the effect of saluation in anie other, but [in al that obey him] in those to whom *Heb. 5.* it is applied in particular. As if there were one most potent medicine, able to heale al sores, and to cure al infirmities in the whole world, yet should only those infirme person be cured thereby, to whom the medicine should be applied. But a Protestant wil say, that Christ's Satisfaction is applied, by onlie faith. To this we answer. First, that these wordes: Onlie faith doth iustifie, or doth applie Christ's iustice or satisfaction to the faithful: are nowhere, in the holie Scriptures. Further we answer, that Baptisme and manie other thinges are also necessarie together with true faith. And that in particular, penal workes, are necessarie in al penitents, that haue committed sinne after Baptisme, we shal here proue by *Mar. 16. v. 16. 10. 3. v. 4.* manie examples, & testimonies of holie Scriptures.

3. For besides temporal death inflicted vpon al men for sinne, God enioyned other penalties vpon Adam [That with much toyling he should labour in the earth, al dayes of his life] and to Eue [that in trauel she should bring forth her children] and the like afflictions common to al men and wemen. *Gen. 3. v. 16. 17.* More particularly, our Lord sending an Angel to conduct his people in the deserte, forewarned them that the same Angel should punish their offences temporally saying [he wil not forgeue, when thou hast sinned] *Exo. 23. v. 21.* which can not be vnderstood of the guilt of sinne, for al sinnes were remissible vpon repentance, but of the punishment due for the same. Neither did only mourning in hart, and wordes suffice, but also other external penance was required of the people, after

A manifest  
similitude.

An answer  
to the Prote-  
stants replie.

Temporal  
death, and  
other penal-  
ties are in-  
flicted vpon  
al men not-  
withstanding  
that Christ  
died for al.

- Exod.* 32. after that they had made, and adored a molten calf,  
*v.* 14. 28. for though [our Lord was pacified] yet manie were  
*Ch.* 33. slaine. And further [our Lord said to Moyſes: Speake  
*v.* 5. 6. to the children of Iſrael. Thou art a ſtiſſnecked people, once I ſhal goe vp in the middes of thee, & ſhal  
 deſtroy thee. Now preſently, lay away thyne ornaments, that I may know, what to doe vnto thee. Therefore the children of Iſrael layde away their  
 ornaments, from mount Horeb ] It was alſo ordained by the Law of Moyſes, that beſides reſtitution of al thinges gotte by fraude, the offēder ſhould  
*Leuit.* 6. [render the fiſt part more, to whom the damage  
*v.* 5. 6. was done, and ſhould offer a ramme without ſpote  
 in ſacrifice to God, for his ſinne. ] For a general ſatiſſaction for al ſinnes forgotten, or vnknown  
*Num.* 5. [The people once euerie yeare kept the feaſt of Expiation, faſting, & offering Sacrifice] which could  
*v.* 7. not be meant for only admonition, or terroure, to  
 auoide ſinne, but for ſatiſſaction alſo for their ſinnes,  
 which the people knew not themſelues, to haue  
*Leuit.* 23. committed. Likewise in particular [Marie the ſiſter  
*v.* 27. 28. of Moyſes & of Aaron, was not only ſtrooken with  
 leproſie, for the ſinne of detraction, & murmuring  
 32. againſt Moyſes, but alſo was ſeparated from the  
*Num.* 12. campe ſeuē dayes. [After that the people had often  
*v.* 14. 15. murmured againſt God, norwithſtāding they were  
 (at leaſt manie of them) reſtored to his fauoure by  
 remiſſion of their ſinnes, yet they were temporally  
 puniſhed, as it is more particularly recorded in theſe  
 wordes [Forgue I beſech thee (ſaid Moyſes to our  
*Num.* 14. Lord) the ſinne of thy people, according to the  
*v.* 18. greatnes of thy mercie, as thou haſt bene propi-  
 19. cious to them, ſince their going out of Ægypt, vnto  
 20. this place. And our Lord ſaid: I haue forgouen it,  
 21. according to thy word, liue I, and the whole earth  
 22. ſhal be replenished, with the glorie of the Lord. But  
 yet al the men that haue ſeene my Maieſtie, and the

Likewiſe  
 other parti-  
 cular puniſh-  
 ments were  
 inflicted for  
 particular  
 offences.

God being  
 pacified yet  
 puniſhed tem-  
 porally.

signes, that I haue done in Ægypt, and in the wilderness, and haue tempted me, now tenne times, neither haue obeyed my voice; they shal not see the land, for the which I sware to their fathers, neither shal anie of them, that hath detracted me behold it.] Accordingly [al that came from Ægypt about the age of twentie yeares, dyed in the wilderness, within the space of fourtie yeares, except only Moyses and Caleb] who were free from that sinne of murmuring, and concupiscence of flesh: for though (as the text is cleare) God had forgiuen the sinne, yet he punished them temporally. [Neither is Gods indignation against the people to be marueled at (said Moyses) whereas our Lord being angrie with me also for you said to me: Neither shalt thou enter this land.] Which he repeteth twise more, intimating that neither their great, and manie sinnes, nor his owne smal sinnes, were remitted without temporal punishment.

Holie mecke  
Moyfes was  
also temporally  
punished  
for his offence  
though it was  
smal.

A particlar  
example in  
king Dauid.

4. Another pregnant example was in king Dauid, whose sinnes being forgiuen, as the Prophete Nathan expressly declared, yet the same Prophete told him vwithal, that he must be punished, vwith the death of his sonne, saying [Our Lord hath taken away thy sinne, thou shalt not dye. Neuerthelesse, because thou hast made the enemies of our Lord to blaspheme, for this thing the sonne that is borne to thee, dying shal dye.] Neither could Dauid by his voluntarie fasting weeping, praying, & lying vpon the ground, obtayne the life of his childe. After his other sinne, in numbering his people, and after his hartie repentance for it, and remission thereof, he was also temporally punished [by the death of seuentie thousand men. And Dauid lifting vp his eyes, saw the Angel of our Lord standing between heauen & earth, and a sword drawen in his hand, turned against Ierusalem; & he, with the ancients, fell flatte on the

on the earth clothed in hearchoth. And Dauid said to God : Am not I he that commanded the people to be numbred, it is I that haue sinned: it is I that haue done the euil, this flocke what hath it deserued? Lord my God, let thy hand be turned, I besech the, vpon me, and vpon my fathers house : and let not the people be stricken.] Finally [our Lord said to the Angel, that stroke the people: It is sufficient : now hold thy hand] and the same Angel commanded Gad the Prophete, to bid Dauid offer Sacrifice, which he performed accordingly.

5. When Iosias the good King of Iuda, and al his people, corrected the former faultes of their predecessors, and serued God sincerely [yet our Lord was not auerted from the wrath of his great furie, wherewith his furie was wrath against Iuda: for the prouocations, wherewith Manasses had prouoked him] although also the same king Manasses repented before his death, and [did penance exceedingly, before the God of his fathers: and earnestly praying was heard of God, and was brought againe to Ierusalem into his kingdom.] Neuertheles our Lord punished the former sinnes, and so foretold these penitents, saying [Iuda also wil I take away from my face, as I haue taken away Israel; and I wil reiect this citie, which I chose Ierusalem, and the house, wherof I said: My name shal be there] which so came to passe, about twentie yeares after, when Ierusalem was taken, the Temple destroyed, and the Kinges, and people, ledde captiues into Babylon. Which kind of punishment for sinnes, holie Iudith rightly considering, iudged the peoples former sinnes, to be the cause of their present tribulations, aduising al to beare them patiently, shewing by ancient examples that impacience would increase the iust wrath of God, and patience would mitigate the same: [They that did not (saith she) receive the tentations (or

Againe the people repenting were temporarily punished for sinnes remitted.

Others were afflicted for sinnes not remitted to bring them to true repentance.

tribulations) with the feare of our Lord, & vttered *Iudith. 8.* their impatience, and reproch of their murmuring *v. 24. 25.* against our Lord, were destroyed of the destroyer, *26. 27.* and perished by serpents. And we therefore, let vs not reuenge our selues for these thinges, which we *Nu. 21. v.* suffer lesse then our sinnes, but reputing the very *4. 5. 6.* punishments to be the scourges of our Lord, wherewith as seruants we are chastised, let vs thinkethem to haue chanced to our amendment, and not to our destruction.]

The Prophe-  
tes generally  
teach that God  
forgewing  
sinnes, doth  
punish peni-  
tents tempo-  
rally.

6. Generally al the Prophetes preached, that God being alwayes readie to forgeue al sinnes, vpon true repentance, doth not forthwith forgeue al the due punishment. [Returne vnto me saith our Lord (by *Iere. 3. v.* his Prophete Ieremie) and I wil receiue thee. *Re. 1. 12. 13.* turne o rebellious Israel, saith our Lord, and I wil *14.* not turne away my face from you: because I am holie, & I wil not be angrie for euer. But yet know thou thyne iniquitie, that thou hast transgressed against the Lord thy God. Returne o ye reuolting children, saith our Lord, because I am your husband] But touching the punishment, God alio forewarned them, by the same Prophete, that he would not wholly remitte it, not only whiles they persisted incorrigible, but neither when they should repent. Nothoug alio the same Prophete Ieremie should pray for them: and therefore our Lord said to him [Thou therefore pray not for this people, neither *Ch. 7. v.* take vnto thee praise, and prayer for them, & resist *16.* me nor, because I wil not heare thee.] No nor [in *Ch. 11. v.* the time of their crie, & affliction] Yea [when they *14. Ch. 14.* shal fast I wil not heare their prayers: & if they shal *v. 11. 12.* offer holocaustes and victimes, I wil not receiue them, because with sword, and famine, and pestilence I wil consume them] Not only for present or future sinnes, but for sinnes past, and forgeuen, as is *s. 5.* noted before. [I wil geue them into rage to al King-  
domes



*Iere. 15.* domes of the earth (saith God) because of Manasses,  
*v. 4.* the sonne of Ezechias the king of Iuda: for al thinges, that he did in Ierusalem. ] Likewise by his Pro-

*Ezech. 18.* phete Ezechiel God promisseth present remission of  
*v. 21.* sinnes [ If the impious shal doe penance from al his sinnes, which he hath wrought, and shal kepe al my

precepts, and doe iudgement and iustice, liuing he shal liue, and shal not dye ] but withal requireth that the penitent shal doe penance, and so forwards shal kepe al his precepts. Neither can a Protestant make

euation, by turning the wordes, doe penance, into simple repenting, which is only conuerting to God, without anie worke of penance, or satisfaction: for

God requireth  
 both repen-  
 tance and pe-  
 nance.

God requireth both the one and the other; & by his Prophete expresth both, saying [ Conuert, and doe

penance, from al your iniquities. ] Againe he saith [ Behold I to thee ( land of Israel ) and I wil draw forth my sword out of his scabbart, and wil kil in thee, the iust, and the impious ] most assuredly God doth not punish the iust eternally, but only temporally: neither would God punish anie iust man temporally, if Adam had not sinned. God stil threatned,

*Ch. 20. v.* that he would punish Ierusalem, and al the people,  
*40. 41.* yea though some did truly repent, and did workes of penance, and that he would afterwards, reduce them from captiuitie. Daniel accordingly confessing Gods iust punishment, when he vnderstood, that the captiuitie of the Israelites should be released, after seuentie yeares, and that the time was complete, he confidently prayed, in fastinges, sackcloth,

*66.* and ashes, saying [ I beseech thee, ô Lord God, great, and terrible, which kepest couenant, and mercie to them that loue thee, and kepe thy commandments,

Prayer, fasting,  
 sackcloth and  
 ashes pertaine  
 to satisfaction  
 for sinnes re-  
 mitted.

*Dan. 9. v.* we haue sinned, we haue done iniquitie, we haue dealt impiouly, and haue reuolted, and we haue declined from thy commandments, and iudgements,

*2. 3. 4.* we haue not obeyed thy seruants, the Prophetes,

*v. 5.* that



that haue spoken in thy name, to our Kinges, to our Princes, to our fathers, and to al the people of the land. ] Thus the holie Prophete in the name of the whole nation, confessed their general sinnes, and euil desertes, and withal acknowledged, that iust punishment is due for the same: & that therein God sheweth his iustice, saying to God [ To thee iustice, but to vs confusion of face, as is to day, to the man of Iuda, and to the inhabiteurs of Ierusalem, and to al Israel: to them that are nere, and to them that are farre of, in al the landes, to which thou hast cast them out, for their iniquities, in which they haue sinned against thee, ô Lord to vs confusion of face, to our princes, and to our fathers, that haue sinned. But to thee, Lord our God, mercie, & propiciation ] so he prayeth that God wil mitigate his iustice, with mercie, not omitte the one vertue, nor the other, but to shew both [ Iust (saith he) is the Lord our God, in al his workes, which he hath done ] and therefore addeth in his humble prayer, that their sinnes haue iustly deserued, much more punishment, not pleading that their afflictions in the destruction of cities, and temple, and seuentie yeares captiuitie in Babylon, may be accounted sufficient satisfaction, but prayeth that God of his mercie wil accept al this in part of due punishment, and remitte the rest [ For (saith he) neither in our iustifications doe we prostrate prayers before thy face, but in thy manie commiserations ] In al which it is manifest, that this temporal punishment was both medicinable, to reduce the people to sincere repentance; and satisfactorie, in part of greater due debt. For both which causes Gods mercie sent afflictions, els his people must haue bene vterly destroyed. So also the Prophete Amos ascribeth it to Gods Goodnes, that temporal euils doe happen to his people, saying [ Shal there be euil in the citie, which our Lord hath

v. 7.

v. 8.

v. 14.

v. 18.

Amos 3.

v. 6.

not

God exerci-  
seth mercie  
and iustice  
together, in  
that he both  
forgueth &  
punisheth  
sinnes.

Affliction  
bringeth to  
repentance &  
being suffered  
with patience  
is satisfactorie.

- not done?] speaking of that euil, which is called *malum pena*, the euil of paine, for otherwise, God is neuer the doer of euil, which is *malum culpa*, the euil of fault, and sinne. But punishment is sent of God for the good of al. And the iust doe so acknowledge it, as did the holie Prophetes. And so did the wor-
- vi supra.* 2. *Mach.* 7. the Machabees Martyres, saying: [ We suffer this for our owne sakes, sinning against God, & things worthie of admiration are done is vs ] said one of the glorious brethren. An other, which was the yongest likewise said: [ we for our sinnes suffer these things. And if the Lord our God hath bene angrie, with vs a litle, for rebuke and correction, yet he wil be reconciled againe to his seruants. ] In regard also, both of due punishment, and of inclination to fall againe, through il habite gotten by custome of sinne, the wiseman admonisheth penitents to punish themselues with daylie care, and feare, saying [ Of sinne forgiven be not without feare. If thou hold not thyself instantly in the feare of our Lord, thy house shal quickly be subuerued. As in the shaking of a sieue, the dult wil remaine: so the perplexitie of a man ( the intricate discourse of the mind ) in his cogitations ] instructing vs in the former place to haue iust feare, because sinnes forgiven must be punished: and in the other place, to feare and watch, lest we fall againe.
- Eccli.* 5. v. 5. shaking of a sieue, the dult wil remaine: so the perplexitie of a man ( the intricate discourse of the mind ) in his cogitations ] instructing vs in the former place to haue iust feare, because sinnes forgiven must be punished: and in the other place, to feare and watch, lest we fall againe.
- Ch.* 27. v. 4. shaking of a sieue, the dult wil remaine: so the perplexitie of a man ( the intricate discourse of the mind ) in his cogitations ] instructing vs in the former place to haue iust feare, because sinnes forgiven must be punished: and in the other place, to feare and watch, lest we fall againe.
- Artic.* 33. Of the new Testament few textes may here suffice, because the old Testament hath yelded good store: and there wil be also occasion to recite some more, touching the special kindes of penal satisfactorie workes. For here we only shew, that temporal punishment remaineth due, and is inflicted, after the remission of sinnes, as wel for amendment, as for satisfaction. S. Iohn Baptist in his preaching to penitents, willed them, that seeing they had lerned to flee the danger of eternal punishment (which he calleth

Holie Martyrs  
accept their  
afflictions as  
temporal pu-  
nishments for  
former sinnes.

Al are to mor-  
tifie themsel-  
ues.

S. Iohn Bap-  
tist exhorted  
penitents to  
doe penance.

Our Sauour  
preached the  
same.

And. S. Paul  
inculcated  
and vrgeth  
Christians to  
die the very  
same.

calleth the wrath to come) to doe temporal penance (which he calleth the fruite of penance) saying [Ye vipers brood, who hath shewed you to flee, from *Mat. 3. 7.* the wrath to come? Yeld therefore fruite worthie of *7. 8. 10.* penance. Euerie tree therefore that doth not yeld good fruite, shal be cut downe, & cast into the fire] The same did our Sauour also preach, saying [Doe *Ch. 4. 7.* penance: for the kingdome of heauen is at hand.] *17.* The kingdom of heauen is purchased by Christ, for al his true seruants, but to enioy it, they must doe penance. And now in the time of grace, as it is more fruitfull, so it is no lesse necessarie. Els it brideth a new sinne of negligence: as S. Paul warneth the Corinthians [we helping doe exhorde (saith he) that *2. Cor. 6.* you receiue not the grace of God in vaine. For he *v. 1. 2.* saith: In time accepted haue I heard thee, and in the *1st. 49.* day of saluation, haue I holpen thee. Behold now is *v. 8.* the time acceptable, behold now is the day of saluation.] In the same Epistle he threatned some, that himself should be forced to punish them, not only that did persist in their sinnes, but also those that did not requisite penance [I feare (saith he) lest when *2. Cor. 12.* I come, I finde you not such as I would, and that I *v. 20. 21.* be found of you, such a one as you would not. Lest againe God humble me among you, and I mourne manie of them, that sinned before, & haue not done penance, for the vncleanes, and fornication, and in continencie, that they haue committed.] The Christians at Ephesus not only [confessed their deedes] *Act. 19.* their particular sinnes, but in way of satisfaction, *v. 18.* burnt naughtie Bookes, of Magike and sorcerie, in presence of manie, in detestation of former offences: for though al peril of corrupting others, and of abusing the same bookes, by anie afterwards, might haue bene auoyded by defacing, and spoyling them, sauing some part of the damage, being [of great *v. 19.* price, of fiftie thousand pence] nere about two hundred

hundred fiftie poundes, yet they burned al for edification to the Church, and satisfaction to God. S. Paul againe admonished other Christians, to be alwayes readie to doe, and to suffer penance for their sinnes, seing Christ our Lord suffered exceding much.

*Heb. 12.* [Thinke diligently (saith he to the Hebrewes) vpon

*v. 3. 4.* him, which susteyned of sinners, such contradiction

*5. 6.* against himself, that you be not wearied, fainting

in your mindes. For you haue not yer resisted vnto bloud, repugning against sinne, and you haue forgotten the consolation, which speaketh to you: as

it were to children (not to enimies) saying: My

*Pror. 3.* sonne, neglect not the discipline of our Lord: neither

*v. 11, 12.* be thou wearied, whiles thou art rebuked of him.

For whom our Lord loueth he chasticeth, and as a father in the sonne, he pleaseth himself, and he scourgeth euerie childe, that he receiueth. Perseuere

*v. 7.* ye in discipline. As vnto children doth God offer

himself vnto you, for what sonne is there, whom

*v. 8.* the father doth not correct. But if you be without

discipline wherof al (children) be made partakers, then are you bastards, and not children.] These ter-

mes; Discipline, rebuketh, correcteth, chasticeth,

scourgeth, doe presuppose sinnes past, corrected,

and remitted, not obitinacie in sinne, for in that

state, sinners are not children, but enimies. And al

these sacred textes inuincibly declare, that some pe-

nalties, and punishments remaine, after that sinnes

are forgeuen. Christs satisfaction is most sufficient,

but for application, compassion, and cooperation is

also required. Neither doth Gods inflicting of pu-

nishment a warrant penitents, to endeouour nothing

at al: for Christ in the Apocalyps maketh the contra-

rie conclusion, and inference [ Whom I loue, I doe

rebuke, and chastise. Be zelous therefore, and doe

penance.]

*Apoc. 3.*

*v. 19.*

Christ by pu-  
nishing, ad-  
monisheth vs  
also to punish  
our selues.

*True penitents enabled by grace, doe satisfie  
the debt of temporal punishment,  
due for sinnes remitted.*

ARTICLE 32.

Being already  
proued that  
God requireth  
that penitents  
shal doe some  
penance, in  
part of satis-  
faction, it is  
necessarily  
presuppoied  
that they can  
doe it, els  
God would  
not require it.

Which is fur-  
ther proued  
by more holie  
Scriptures.

**O**Vr Aduersaries, besides their obiection, that Satisfaction of penitents should be superfluous, and derogatorie to Christs Satisfaction, because he hath most abundantly satisfied for al, wherunto we haue now answered, and by holie Scriptures, euidently shewed, that penal workes are also required of penitents: they further denie it to be possible, that anie man, though iustified by Gods special grace, can make anie part of satisfaction, for sinnes formerly committed, and forgiven. To which we first breefly answer; that Christ our Sauour: whose [Yoke is swete and burden light] requireth nothing impossible of his seruants. Seing therfore it is already proued, that temporal punishment remaineth due, and is required of penitents, after the remission of actual sinnes, and our Aduersaries wil easily grant, that our Lord requireth nothing impossible, it is manifest that some satisfaction is possible.

2. Neuertheles we shal here further declare, by holie Scriptures, that penitents haue done, & can doe penal workes, grateful to God, and satisfactorie for their sinnes: not by mans owne power, without Gods special grace [for we are not sufficient of our selues, 2. Cor. 3. as of our selues, to thinke anie good thing, but our sufficiencie is of God] yet by his gift this sufficiencie is made ours: so that, it is truly said: man is made able by Gods grace, both to thinke, and doe that which is good. Gods Grace is the principal cause, but the same excludeth not the secundarie, & partial cause.



cause. The secondarie in deede, can doe nothing, without the first: & the principal doth not some good things, without the secondarie cause cooperating:

1. Cor. 15. [Now not I (saith S. Paul) but his grace with me] not his grace (to witte in some action) without me,

v. 10.

but with me. And so mans satisfaction is neither derogatorie to Christ, but sheweth his power and goodnes, in making mans wil able to cooperate, which other wise it could not: neither is impossible, being made possible by him, that made al thinges. And hereby Christs Satisfaction is applied to the iust and elect; and for lacke of cooperating, is not applied to the wicked and reprobate.

3. Obserue here also, that penitents satisfaction is not an act, or worke of iustice, for no humane act, though done by Gods grace, doth render equal recompence, to the least offence, against Gods Maiestie, which is infinitie; but it is the proper act of repentance, proceeding from Gods mercie, shewed to vs, of his mere grace without our deserte, and is by him accepted, not for full payment of the debt, or for equal recompence of the offence, but because it is adioyned to Christs Satisfaction, God is herewith contented, pleased, and satisfied. For whereas it is possible amongst men, that one, euen in rigoure of iustice may repay, and render equal recompence, to an other man, for iniurie done to him: yea to an enimie exacting the vtmost due: so that such an enimie is bond to accept it. Yet is it neuer possible, for man to render equal to God, so that God should be bond to accept it, for recompence, but we alwayes neede his mercie. But whereas sometimes a man, not being possibly able to make equal recompence for trespassse, or iniurious offence done to an other man, yet doing according to his abilitie, and the other accepting his good endeavour, therewith contenteth himself, remitting the residue, no man can doubt,

Penitents satisfaction is not properly the act of iustice, but of Penance.

Man may satisfie an other man, either according to iustice, or to his sufficient contentment. But neuer to God according to iustice, but only to his sufficient contentment.



but this is iust satisfaction, though not iust payment. Euen so in our case towards God, though man is *Iob. 9. v.* neuer able to render equal, and so God is not bound *1. 2.* to accept it, in respect of the penitents act, yet God benignly accepting it in respect of Christs satisfactiō, mans satisfaction is enabled by Christs, and so becometh sufficient to God, our merciful Creditor, for sinnes mercifully remitted.

King Dauids  
desire to be  
punished was  
acceptable to  
God.

4 King David without presumption, both lawfully, & fruitfully prayed that the punishment, which *2. Reg. 24. v. 16.* fel on his people, might fall vpon himself and his fathers house. Which his desire God so accepted, that he commanded the Angel to strike no more, saying [It is sufficient, now hold thy hand: And the Angel commanded Gad the Prophete, to tel David in the name of our Lord, that he should goe vp and builde an Altar to our Lord God, in the floore of Ornan the *1. Par. 21. v. 18. 19.* Iebusite] which he performed, paying for the place *24. 25.* six hundred sicles of gold, for [I may not (said he to Ornan) take it from thee, and so offer to our Lord, Holocaustes geuen gratis. And he built there an Altar to our Lord, and offered Holocaustes, and Pacifiques, and he inuocated our Lord, and our Lord heard him in fyre from heauen *v. 26.* vpon the Altar of Holocauste.] God declaring by miracle, that Dauids penance was gratful, & his satisfaction acceptable. Yet did not this penitent king cease from doing penance al his life, as appeareth in manie places: especially in his Psalmes called Penitential, where he often cried to God stil for mercie in these, and like humblest prayers [Lord rebuke *Psal. 6. v.* me not in thy furie; nor chastise me in thy wrath. *2. 3. 4. 7.* Haue mercie on me Lord, because I am weake. heale me Lord, because al my boness be trubled. And my soule is trubled exceeingly: but thou Lord how long? I haue labored in my sighing: I wil euerie night wash my bed, I wil water my couch with my teares.

Yet he ceased  
not to doe  
more satisfic-  
toire works  
during his life  
especially by  
prayers, and  
lamentations  
for his sinnes.

- Pfal.* 31. teares. Because I held my peace, my bones are inu-  
*v.* 3. 5. terated, whiles I cried al the day: \* I haue made my  
 sinne knowne to thee, & myne iniustice I haue not  
 hid. I said: I wil confesse against me, myne iniustice  
 to our Lord: and thou hast forgiven the impietie of  
*Pfal.* 37. my sinne. There is no health in my flesh, at the face  
*v.* 4. 18. of thy wrath: my bones haue no peace, at the face  
 of my sinnes. I am readie for scourges, & my sorow  
 is in my hart alwayes. Haue mercie on me o God,  
*Pfal.* 50. according to thy great mercie. Wash me more  
*v.* 3. 4. amply from myne iniquitie, and cleanse me from  
 my sinne. Because I know myne iniquitie, and my  
*Pfal.* 101. sinne is before me alwayes. Because my dayes haue  
*v.* 4. 5. 6. vanished as smoke: and my bones are withered, as  
 a drie burnt fire brand. I am stricken as grasse, & my  
 hart is withered: because I haue foregotten to eate  
 my bread. For the voice of my groning, my bone  
*Pfal.* 129. hath cleaued to my flesh. From the deptythes I haue  
*v.* 2. cried to thee, o Lord: Lord heare my voice. If thou  
 shalt obserue iniquities o Lord: Lord who shal sus-  
*Pfal.* 142. teine it? Enter not into iudgemēt with thy seruant;  
*v.* 2. 4. because no man liuing shal be iustified in thy sight.  
 My spirite is in anguish vpon me; within me my  
 hart is troubled.] Thus and much more, holie David  
 did penance in hart, word, and worke, stil ioyning  
 confident hope with penal workes, concludeth his  
*v.* 9. 10. prayers with desire of merciful helpe. [Deliver me  
 from myne enimies o Lord: to thee I haue fledde:  
 reach me to doe thy wil: because thou art my God.  
 Thou wilt bring forth my soule out of tribulation:  
 and in thy mercie thou wilt destroy myne enimies.  
*v.* 12. And thou wilt destroy al, that afflict my soule: be-  
 cause I am thy seruant.] So Gods seruants merci-  
 fully assisted with grace, doe satisfactorie workes of  
 repentance, not of iustice but by acception suffi-  
 cient for satisfaction through Gods mercie.

5. Wise Salomon in his Prouerbes inserteth this

The iust doe  
penance with  
ioy.

God also re-  
specteth the  
voluntarie  
affliction of  
some wicked  
men.

Much more  
their penance,  
that doe it  
sincerely with  
hartie repen-  
tance.

lesson, pertheyning to voluntarie, and fruthful pu-  
nishment of sinne, saying [It is a ioy to the iust to doe *Prov. 21.*  
iudgement; & dread to them that worke iniquitie] *v. 15.*  
Yea king Achab otherwise a wicked man, wel  
knew that doing of penance would mitigate Gods  
iust wraih, when [He rent his garment, & couerd *3. Reg. 21.*  
his flesh with heartcloth, and fasted, and slept in *v. 27. 28.*  
sackcloth, and walked casting downe his head. And *29.*  
the word of our Lord came to Elias the Thesbite,  
saying: Hast thou not sene Achab humbled before  
me? Therefore because he hath humbled himself, for  
my sake, I wil not bring in the euil in his dayes: but  
in his sonnes dayes, wil I bring the euil vpon his  
house.] Much more if Achab had also rent his hart *1. Ier. 14.*  
with true contrition, he might then by adioyning *v. 12.*  
penal workes to his inward sorow, haue more pa-  
cified Gods wrath, seing so shorte, and vnperfect  
penance obtained delay of punishment, for his great  
and obstinate sinnes. King Manasses more effectually  
repenting in Babylon, and [doing penance ex- *2. Par. 33.*  
cedingly before the God of his fathers, desired and *v. 11. 12.*  
besought God earnestly, and he heard his prayer, &  
brought him againe to Ierusalem into his Kingdom]  
A plaine figure of true penitents attayning possessiō  
of the kingdome of heauen, when sufficient satis-  
faction is made. The Niniuites beleuing Ionas, re-  
pentend, and to escaped destruction (which otherwise  
had then fallen vpon them) did great penance, in  
hope [That God would conuert, and forgeue, and *Ione. 3.*  
returne from the furie of his wrath, and they not *v. 7. 8.*  
perish. And God saw their workes, that they were *p. 10.*  
conuerted from their euil way: and did not the euil]  
which he had threatned. Which manner of pe-  
nance (by fasting in sackcloth) Christ commen-  
ding, proposeth it for an example to be imitated: *Mat. 12.*  
yea affirmeth, that their fact shal condemne others *v. 41.*  
which doe not penance.

6. S. Marie Magdalen stricken with repentance for her finnes [fel downe at the feete of our Saujour, S. Marie Ma-  
Examples of  
gdalen.  
 begane to water his feete with teares, wiped them  
 With the heares of her head, and kissed his feete, &  
 annointed them with ointmēt.] Al which our Lord  
 not only accepted, but also defended her fact against  
 the Pharisees that disdayned her: compared also her  
 hartie and humble penance, with the Pharisees en-  
 tertainment of him in his house, in al respects much  
 preferring her deede before his. When S. Peter of  
 humane frailtie, had denied Christ to be his Master,  
 going forth of Caiphas his house [he wept bitterly]  
 washing away his fault with bitter teares. [If we  
 did iudge our selues (saith S. Paul) we should not be  
 iudged. But whiles we are iudged (temporally pu-  
 nished) of our Lord, we are chastised: that with this  
 world we be not damned.] In al thinges (saith he)  
 let vs exhibite our selues, as the Ministers of God, in  
 much patience, in tribulations, in necessities, in  
 distresses, in stripes, in prisons, in seditions, in la-  
 boures, in watchinges, in fastinges.] S. Iohn the  
 Apostle writeth to the Bishop of Ephesus (& in him  
 to al Bishopes, Priestes, and other persons in the like  
 case) that albeit he did manie good workes, had  
 great patience, and great zeale against heretikes, yet  
 [hauing left his first (more abundant) charitie] for  
 this he must doe penance, saying: [Be mindful from  
 whence thou art fallen, and doe penance, and doe  
 the first workes. But if not (saith Christ by the penne  
 of his Apostle) I come to thee, and wil moue thy  
 candlestick out of his place, vnlesse thou doe pe-  
 nanca. He that hath an eare, let him heare, what  
 the Spirite saith to the Churches.]

S. Paul exhorte-  
 teth al sinners  
 to iudge, and  
 punish them-  
 selues,

The same  
 doth Christ  
 againe by the  
 penne of S.  
 Iohn the  
 Apostle,

*Praying, Fasting, & Almes deedes, are especial  
satisfactorie workes, for sinnes remitted.*

## ARTICLE. 33.

True faith, and  
repentance  
presupposed,  
Prayer, Fa-  
sting & Almes  
deedes are  
especial satis-  
factorie wor-  
kes.

By prayer man  
conuerseth  
with God.

**M**ore in particular the holie Scriptures doe also instruct vs, that prayer, fasting, and almes, are three especial satisfactorie workes of penance. Alwayes presupposing faith, which is the first ground, then true repentance, which is sincere remorse of conscience, for the offence of God, for the deformitie of sinne, defiling the soule, and for the punishment and separation from God, which sinne iustly deserueth. And so from this faith and repentance procedeth the fruite of penal workes, done with right intention of the mind, special grace assisting, without which all mans workes, and sufferings, are dead of themselves, and insufficient.

2. The first and cheefest of these three is Prayer, an act of the minde eleuated to God. Wherunto when Fasting, or Almes are adioyned, they serue as winges, by which prayer more effectually ascendeth into heauen. As the holie Angel Raphael testifieth, saying [Prayer is good with fasting and almes: *Tob. 12.* rather then to lay vp treasures of gold.] And so *v. 8.* deuout persons doe often conioyne them all three together, especially fasting and prayer. So the Prophet *Eldras* by word and example directed the children of Israel, which were come from Babylon, to pray that God would sette them, and their children in a right way of seruing him, and withal to fast at a special time; as himself hath recorded in his historie, saying [I proclaimed a fast beside the *1. Esd. 8.* riuer Ahaua, that we might be afflicted, before the *v. 21.* Lord our God, and might desire of him a right way for vs, & our children, & all our substance. And we *v. 23.* fasted

- fasted, and besought our God hereby: and it fel out prosperously vnto vs.] Neither did they pray and fast, for Gods direction only (which was one good cause) but also for more satisfaction, for sinnes remitted, to which they were also obliged. For albeit the Prophete said to God [Thou ô God hast deliuered vs from our iniquitie] yet he saith withal, [behold, we are before thee in our sinne, which two speaches must needes be vnderstood with this distinction: that God had deliuered them from the guilt of sinne, but not from al the guilt of punishment. Otherwise if you say, that they were deliuered from sinne, and yet were in the same sinne, and that in the same respect, it is a flatte contradiction: from which al holie Scripture is most free. [Esdras therefore thus praying, and beseeching, and weeping, and lying before the Temple of God, there was gathered to him of Israel, an exceeding great companie of men, and wemen; and children; and the people wept with much lamentation.] To prayer also pertain al Sacrifices for sinne, and are more properly for satisfaction, then for remission of sinnes. Because God immediatly forgueth the guilt of sinne, when the sinner is truly penitent, and his prayers, & other good workes folowing, are in way of satisfaction. Christ our Lord prescribed that al shal pray for remission of sinnes. Which prayer is stil to be said of euerie one, also after that his sinnes are remitted, for remission of the punishment remaining vnsatisfied.
3. Fasting was directly instituted in the Law of Moyses, for satisfaction: and the feast in which it was specially prescribed, was called the Feast of expiation [Vpon the tenth day of the seuenih moneth shal be the day of Expiation most solemne: and it shal be called holie: and you shal afflict your ioules in it, and shal offer holocaust to the Lord. Euerie soule that is not afflicted this day, shal perish out of
- Sacrifice is a principal kind of prayer.*
- The feast in which the Iewes did especially fast was called the feast of Expiation.*



his people ] which fast begane from euening of the minth day, and continued al the tenth. Besides this ordinarie fast penitent people, did voluntarily vse fasting amongst other satisfactorie workes. So [ Sa- 1. Reg. 7. muel assembling the people together into Masphath, v. 4 5. 6. they cast away their idols, and serued our Lord only, and Samuel prayed for them, and they al fasted. Cer- 1. Reg. 31. taine men of Iabes Gallaad fasted seuen dayes for v. 13. King Saul, and his sonnes ] being slaine by the Phi- 2. Par. 20. listimes. King Iosaphat being in distresse, and feare v. 3. of his enemies, betooke himself wholly to besech our Lord, and proclaimed a fast to al Iuda. In the captiuitie of Babylon, saith Ieremie the Prophete [It came to passe, in the fifth yeare of Ioakim the Iere. 36. sonne of Iosias the King of Iuda, in the ninth mo- v. 9. neth, they proclaimed a fast in the sight of our Lord, to al the people in Ierusalem. ] Likewise after the captiuitie, such as had put away their vnlawful wi- 2. Est. 9. ues [came together in fasting, and sackcloth, & earth v. 1. vpon them. ] Tobias, Iudith, & Ester, amongst other pious, and penal workes, fasted much, & exhorted Tob. 12. others to fast, not only to chastise their bodies, which v. 8. is also most godlie and necessarie, but also to pacifie Iud. 4. v. Gods wrath prouoked by sinnes, and forgiven. Al 8. Ch. 8. which fasting was only acceptable in those, which v. 6. were truly penitent, whose sinnes vpon their sin- Est. 4. v. cere repentance, were remitted. And so fasting is 16. most properly for satisfaction, and not only for remission of the sinne it selfe. Therefore the Prophetes Isaias, and Zacharias earnestly admonished such as persisted in sinne, that their fasting was not accep- table before God, who by the same Prophetes, thus expostulateth with such hypocrites. [ Is this such Isa. 58. a fast, as I haue chosen, for a man by the day to afflict v. 5. his soule? Is this it, to winde thy head about like a circle, and to spread sackcloth and ashes? Wilt thou cal this a fast, and a day acceptable to the Lord? ] Likewise

They fasted  
also vpon spe-  
cial occasions.  
For their sin-  
nes.  
For soules  
departed.

And for other  
causes.

Fasting with-  
out true re-  
pentance hath  
small or noe  
fruite.

- Zach. 7.* Likewise [ when you fasted, & mourned in the first,  
*v. 5.* and seuenth moneth, for these seuentie yeares, did  
*Mat. 6.* you fast vnto me? ] Thus Christ also teacheth to  
*v. 16. 18.* fast in synceritie, not in hypocritie, or other sinnes.  
*Ch. 9. v.* And fortold that his Disciples should fast in due ti-  
*15.* mes, and right maner. And that fasting rightly [ The  
*Luc. 5.* Father of heauen wil repay thee. ] Holie Anne the  
*v. 33.* religious [ widow by fastinges, and prayers serued  
*Luc. 2.* God night and day. ] S. Iohn Baptist, and his Disci-  
*v. 37.* ples fasted much. In like maner, as fasting, so al  
other voluntarie afflictions of the bodie, are satisfac-  
*Rom. 8.* tories: as watching, discipline, wearing hearecloth,  
*v. 12. 13.* traueling to holie places, kneeling, and the like [ for  
mornification of the flesh, that the spirite may liue, ]  
4. Almes deedes, & al workes of mercie, spiritual  
and corporal, are also of special value, in way of  
satisfaction for sinnes remitted, & doe in some sorte  
dispose the person to true repentance, for remission  
of sinnes. The Prophete Daniel aduised King Na-  
buchodonosor, to vse this meanes for redeming of  
his sinnes, saying to him: [ O King let me counsel  
thee: and redeme thou thy sinnes with almes, and  
thyne iniquities with the mercies of the poore: per-  
haps God wil forgeue thee thyne offences. ] At least  
such almes procureth diminution, or delay of pu-  
nishment for sinnes, which the Prophete here cal-  
leth, redeming of sinnes. For this King continued  
twelue monethes after this, in prosperitie. Holie  
Tobias knew wel the inestimable value of almes  
deedes, & therfore wholly imployed himself therein  
[ leauing his owne dinner, that he might burie the  
dead bodies of his faithful brethren, went fasting  
to take away a bodie newly slaine ] because [ almes  
( as the Angel Raphael afterwards witnessed ) deli-  
uereth from death, & that is it, which purgeth sinnes  
and maketh to finde mercie, and life euerlasting. ]  
Our Lord and Sauour teacherh vs to doe al theise

Christ also  
teacheth vs  
to fast with  
synceritie,  
not with hy-  
pocritie.

Right fasting  
is an act of  
religion.

Almes dee-  
des, and al  
workes of  
mercie are  
satisfactorie.

Holie Tobias  
merited much  
by workes of  
mercie.

Christ exhorting al to doe workes of mercie, teacheth to doe them with alacritie and sinceritie.

And wil iudge the faithfull according as they doe, or omitte such workes.

Patient suffering is very satisfactorie.

three special workes sincerely. Touching almes he admonisheth [ Let not the left hand know what the right hand doth. That thy almes deede may be in secrete, and thy Father which seeth in secrete, wil reward thee. ] Touching spiritual almes he saith ; If you wil forgeue men their offences, your heauenlie Father wil forgeue you also your offenses. But if you wil not forgeue men, neither wil your father forgeue you your offenses. ] Againe touching temporal almes, our Lord aduiseeth, that [ he which hath two coates geue to him that hath not : and he that hath meate, let him doe likewise ] Finally our Lord wil in such maner iudge the world, that euerie one of the faithfull, which beleueth in him, & shal come to the discusion of their actes, shal receiue sentence of life, or death euerlasting, as they shal be found to haue done, or not done workes of mercie, almes deedes spiritual, and corporal. [ Religion cleane and vnspotted with God, and the Father is this (saith S. Iames) to visite pupils, & widowes in their tribulation : & to kepe himself vnspotted from this world. ] These are the especial satisfactorie workes, for the debt of sinnes remitted. Patience also in suffering meekly, and thankfully al tribulations, worketh to the very same effect. Especially in suffering of temporal death, disgrace in the world, losse of landes, goodes, and other possessions for truth sake, for true Faith and Religion. It is Gods special goodnes, to lay, or suffer afflictions, to be layde vpon the iust, that albeit they be colde, and slow to punish themselues, and to pay part of their debt to him, yet by patiently susterieng ( that which we can not escape, and auoid ) some satisfaction is made, and the debt diminished, & merite also increased [ Patience therefore is necessarie ] saith S. Paul. And our Lord hath pronounced to al his elect, that [ In your patience, you shal possesse your soules. ]

*One may satisfie for an other, being both in  
state of grace*

## ARTICLE 34.

**E**VEN as in the natural bodie, one member assisteth an other: the handes worke for the good of themselves, and al the rest; the feete susteyne the other members; the eyes direct the feete and legges where to goe; and so of the rest, each part is profitable to an other: and sometimes one member supplieth the defect, or otherwise doth the function of an other: as when the hand, or the eye, signifieth, that which the tongue should speake: As also in a ciuil bodie, one man by commission, executeth the office of an other, payeth, satisfieth, or answereth for the debt of an other: so in the mystical bodie of Christ, which is his Church, the living members therof, may in the case of temporal satisfaction, for the debt of sinne remitted, pay or satisfie some part therof, by vertue of the communication, and participation, which is among the same members of the whole bodie. So that it be intended, & applied to that end, or purpose; and so that both parties be in state of grace. For otherwise neither the worke of anie in state of mortal sinne, is meritorious, nor satisfactorie before God, nor anie persisting in mortal sinne is capable of such benefite, but both being in spiritual life, one may satisfie for the other. As is proved by these holie Scriptures.

As in the natural, & ciuil bodie: so in the mystical, one member supplieth for an other.

*Ephes. 3.  
v. 25.*

2. After that the people of Israel had made, and  
*Exod. 32.* adored a molten calf, God said to Moyses [ I see that  
*v. 8 9. 10.* this people is stiffnecked, suffer me that my furie  
*11. 26.* may beangrie against them, and that I may destroy  
*v. 14.* them.] But Moyses praying for them [our Lord  
was pacified from doing the euil, which he had

Moyses first  
Praying that  
God would  
remitte the  
peoples sinnes,

prayed afterwards for remission, or mitigation of the punishment.

And offered to suffer for them, or with them.

Holie Iudith by penal workes mitigated Gods wrath for the peoples finnes.

The Machabee Martyres did also appeaze Gods wrath.

spoken against his people ] that is, from wholly destroying them. Yet some were punished: for [there were slaine about three thousand men.] After which [Moyse returning to our Lord, besought him to forgeue them this trespasse ] that is to forgeue the residue of temporal punishment, for [our Lord was pacified ] already, and so had forgeuen the sinne, but not al the punishment. For this therefore Moyse now prayed: and desired rather to be punished himself, then that al due punishment should be inflicted vpon the people, saying [ Either forgeue them this trespasse, or if thou doe not, strike me out of the booke, that thou hast written ] What punishment this was, which Moyse in most feruent zeale, desired to susteyne, for the people, is not easily explained, & perteyneth to an other point of Christian doctrine. *Part. 3.* But by this passage it is manifest, that Moyse could *Art. 5.* by suffering punishment, satisfie part of Gods wrath for the peoples sinne already remitted, & not sufficiently punished. Holie Iudith, by her austere life, & *Iudith. 8.* penal workes, wearing hearcloth, much fasting, *v. 5. 6.* frequent praying, auerted Gods wrath from punishing the people, as they iustly feared, and had deserved: so that for her great penance, & by her meanes, *Ch. 9. v. 1.* God of his mercie spared, and deliuered his people, *Ch. 13. v. 6. 7. & 8.* now penitent for their finnes; by her hand destroying their enimie, which being done, she willed them to render thanks, and praise to God, saying to them [Praise yee the Lord our God, who hath not forsaken them, that hope in him: and in me his hand- *Ch. 13. v. 17. 18.* maide he hath fulfilled his mercie, which he promised to the house of Israel: and he hath killed by my hand, the enimie of his people, this night. ] The constant suffering of certaine zelous Machabees, also pacified the wrath of God, by their dying, & inuocating Gods mercie towards themselves, and their *2. Mach. 7.* nation: saying [Our Lord wil behold the truth, and *v. 6.* wil

*v. 28.*

*v. 31.*

*v. 14.*

*v. 32.*

- v. 16. wil take pleasure in vs (said the first: and an other  
 v. 18. said) Our stocke is not forsaken of God. We suffer  
 for our owne sakes, sinning against our God, and  
 v. 32. thinges worthie of admiration, are done in vs. For  
 v. 33. we for our sinnes, doe suffer these thinges. And if  
 the Lord our God, hath bene angrie with vs a litle,  
 for rebuke and correction; yet he wil be reconciled  
 againe to his seruants,] And considering that their  
 deathes should helpe for satisfaction of their nation,  
 the last and youngest of these Martyres said to the  
 v. 36. Tyrant[ My bretheren having now susteyned shorte  
 paine, are become vnder the testament of eternal  
 v. 37. life. And I, as also my bretheren, doe yelde my life,  
 & my bodie for the Law of our fathers; inuocating  
 God, to be propitious to our nation, quickly. But in  
 v. 38. me, and in my bretheren, shal the wrath of the Al-  
 mighty cease: which hath iustly bene brought  
 vpon al our stocke].

3. S. Paul confirmeth this doctrine, that he actions  
 and sufferings of the liuing members of Christ, doe  
 profite, & satisfie one for an other, when he exhor-  
 ted the Christian Corinthians, to impart of their tem-  
 poral goodes, to them which suffered want in Iurie;  
 that such benefactors might mutually be made par-  
 takers of their suffering in persecutions: that as the  
 one companie helping the other temporally, so the  
 other might helpe them spiritually [ Let in this pre-  
 sent time (saith he) your abundance supplie their  
 want, that their abundance also may supplie your  
 want: that there be an equalitie. ] And the same  
 Apostle being himself in prison, doubted not to  
 write in his Epistle to the Colossians, that he now by  
 his sufferings, helpt to supplie that which wanted  
 in their sufferings for themselves: first witnessing  
 to them, that the Gospel which they had received  
 by the preaching of Epaphras, is the same, which is  
 the Gospel of the vniuersal Church: & for which he

S. Paul tea-  
 cheth that as  
 some helpe  
 others tempo-  
 rally, so they  
 doe spiritu-  
 ally.

2. Cor. 8.  
 v. 14.

Coloss. 1.

v. 5. 6. 7.

23.

And that his  
 owne suffer-  
 ings did in  
 part, supplie  
 the want of  
 others.

now



now suffered, and reioyced therein, affirmeth plainly, that they also were partakers of his suffering, euen for the same Gospel [Wherof (saith he) I Paul am made a Minister, who now reioyce in suffering for you: and doe accomplish those things, that want of the passions of Christ, in my flesh for his bodie, which is the Church] What more cleare wordes can be required, then these, to shew that both some suffering of temporal paines, is wanting in some members of the Church; and also that the same may be accomplished by other members? But where at first sight these wordes [those things that want of the passions of Christ] are more obscure, you may explaine them by the same Apostles wordes, in an other place, where speaking of his owne tribulation, and comfort therein by Christ, he calleth his owne passions, the passions of Christ, saying: [As the passions of Christ, abound in vs: so also by Christ doth our comfort abound] And in this very place, and in manie others, the Church is called Christs bodie. And Christ also calleth his faithful members, himself, for the most strait coniuñction that is betwen him and them. So that the necessarie sense of the wordes aboue recited is, those things that want of the passions of Christs members, were accomplished, or in part supplied, by S. Pauls suffering. And consequently the want in some, may be supplied by others.

One hard place of holie Scripture explained by another.

Passions of the faithful are called Christs passions.

*Temporal paine due for sinnes remitted, may be released by Indulgence.*

ARTICLE. 35.

The doctrine of Indulgences is ground-

**V**Pon the same foundamental doctrine, that the good workes of the iust are communicated, and participated, amongst the liuing members of the Church, *See part 1. Art. 43.*

*Psal. 118.*  
*v. 63.**Art. 34.*

Church, through the spiritual vnion, which al haue with Christ, and in him euerie one with others: is also grounded the doctrine of Indulgences, or Pardons. As is already shewed, that one may supplie satisfaction for an other. The special difference is, that in the former case one doth actually in his intention applie his worke, or suffering (as prayer, fasting, discipline, going on pilgrimage, geuing almes, or the like) for some particular person, or companie: but most commonly such satisfactorie workes, as are abundant in Gods merciful acceptation, for the person that doth them, are stored vp for the whole militant Church in general: and so perteyne to the common treasure (which is thereby also increased, and by Christs Satisfaction is made infinite) from whence is dispensed, and satisfaction made for the debtes of others, which by them selues doe not, or can not so sowne discharge the same. To the effectual fruite, and benefite wherof, three special conditions are necessarily required, and that they rightly concur together, which are these: Auctoritie, in the Dispenser of this treasure. Conuenient cause mouing him to grant the pardon: and Capacitie in the penitent, that is to receiue it.

2. Touching the first requisite condition, which is auctoritie in the geuer, it can not be in anie other but in the head, & cheefe stuaerd, the Supreme spiritual Governour, and Pastor of the militant Church. For to him only it must needes perteyne, to dispense the common treasure of the whole bodie, vnto the members therof. Al other Bishoppes, Pastors, or Prelates, and inferior subordinate Priestles, can only dispense, so much of this treasure, & in such maner, as the Supreme Dispenser assigneth, and limiteth. The second condition (which is conuenient, and reasonable cause) requireth, that it be done to edification, and not to destruction. And so, of the

ded in the  
Communion  
of Saints, &  
of none thin-  
ges in the  
whole  
Church.

That Indul-  
gences may be  
effectual, are  
required, Au-  
thoritie, Cause  
& Capacitie.

Onlie the su-  
preme Pastor  
hath power to  
grant plenary  
Indulgences.

Others by his  
commission.

The cause  
must be pious,  
and to edifi-  
cation.

Popes part, and likewise of others, to whom he communicateth anie part of this power, it is required, that they be faithful Dispensers, not Dissipaters; *Mat. 24. v. 45.* that they be not moued of humane fauoure, natural affection, partialitie, filthie lucre, lightly, rashly, or by other vnlawful motiue: but sycerly to Gods honour, spiritual profite of the Church, common good of manie, or good of such persons, as may redound to the spiritual good of others, and of them selues. As when they wil pray for others, releue the poore, or to draw men to repaire to the holie Sacraments, or by whose example others wil be stirred vp, to repentance, deuotion or other vertues, & good workes. The third condition (which is capacitie, in the parties, to whom Indulgences are granted) necessarily requireth, that they be in the state of grace, that is, free from mortal sinne. For such as persist impenitent, are subiect to euerlasting punishment, during which state, no part of due punishment can be released. But euen their venial sinnes also, if they dye in anie mortal, by that occasion (which is called *Per accidens*) are eternally punished: because such persons are neuer rightly penitent. Neither can they therefore, being spiritually dead in sinne, participate of anie good workes, or satisfaction done by the liuing members: for that there is no spiritual influence, or communication of holie thinges, betwen the liuing and dead members. For the branch cut of, or otherwise dead, can receiue no iuce of life, *Io. 15. v. 4. 6.* til it be vnited, or reuiued: which is neuer possible without due repentance. But by grace returning and rightly repenting, that is, vsing the meanes ordained by Christ, for remission of mortal sinnes, then and not otherwise, they are made able to satisfie for the debt of temporal punishment, and capable of others satisfaction, and of Indulgence: performing also the conditions assigned by the geuer for this purpose.

None are capable, that persist in mortal sinne.

And the conditions assigned, must be performed in the state of grace.

3. Praetise hereof is cleare in holie Scripture, which necessarily proueth that it is true, & found doctrine. And so we shal not nede to repete the groundes of this kinde of satisfiſſation praetised in Gods Church, hauing declared them already in the precedent Articles. Two examples therfore may here suffice for

Art. 25.

31. 32. 34.

this purpose. Our B. Sauour on the Crosse gaue a plenarie Indulgence, & free pardon, to the penitent theefe, who being truly, and hartely ſorie, for his owne finnes, with iust indignation reprehended the other theefe, for his obdurate hart, and insolent blasphemie, saying [ Neither doest thou feare God, whereas thou art in the same damnation? And we in deede iustly: for we receiue worthie of our doings; but this man ( Christ our Redemer ) hath done no euil. ] And the same penitent also humbly besought Christ our Sauour, to releue his soule, after it should be departed, when our Lord himself should be in his heauenlie kingdom ( for it appeareth that he thought when Christ should be in glorie, his owne soule, should neede releefe ) praying thus to him: [ Lord, remember me, when thou shalt come into thy kingdom. ] To which humble petition, our merciful Sauour answering, graunted more then the penitent presumed to aske, saying vnto him: [ Amen, I say to thee: this day thou shalt be with me in paradise. ] A most plaine, and free relaxation, not only from al his finnes, but also from punishment due for the same after death.

Christ gaue a plenarie pardon to the penitent theefe on the Crosse

Luk. 23.

v. 39. 40.

41.

v. 42.

v. 43.

4. An other example is in the praetise of S. Paul, who hauing first excommunicated a certaine incestuous sinner, and bond him to penance; afterwards released him by way of pardom, from the residue, before that al was performed. For whereas the Apostle [ in the name of our Lord Iesus Christ, had deliuered the sinner to Satan, for the destruction of the flesh, that the spirite might be saued, in the day

S. Paul also gaue a pardon to a penitent Corinthian, to whom he had formerly enioyned temporal penance.

1. Cor. 5.

v. 4. 5.

of our Lord Iesus Christ.] In his other Epistle to the same people, hauing in the meane time vnderstood, that the sinner humbly proceded in doing his enioyned penance, vpon such information, and at the request of some, he graunted relaxation, from the rest of his penance: saying [ Of much tribulation, 2. Cor. 2. and anguish of hart, I wrote to you by manieteares; v. 4. not that you should be made sorie, but that you may know, what charitie I haue more abundantly towards you ] shewing that as wel in punishing, as pardoning, he had great charitie toward them, and so being now to release the penitent, whom he had formerly bond, touching him, he saith: [ To him v. 6. 7. that is such a one ( in the case as you know ) this rebuke sufficeth, that is geuen of manie: so that contrariwise you should rather pardon, & comfort him, lest perhaps such an one be swallowed vp, with ouer great sorow. For the which cause, I besech you, that you confirme charitie toward him. For therfore also haue I written, that I may know the experiment of you, whether in al things you be obedient. And whom you haue pardoned anie thing, I also. For my self also, that which I pardoned, if I pardoned anie thing, for you in the parson of Christ: that we be not circumuented of Satan, for we are not ignorant of his cogitations. ] Thus the Apostle both bond, and loosed sinners. And by this particular fact of pardoning, it may euidently be seene, that as some seemed too seuerer against the penitent, them the Apostle exhorted to compassion, & to confirme v. 7. 8. their charitie towards him. Others entreated for his relaxation, vnto whose request he agreed. His v. 10. auctoritie he auouched to be [ In the power of *Ibidem*. Christi. ] The cause mouing him to remitte the rest of penance not performed, was [ lest perhaps the v. 7. 11. penitent should haue bene ouerwhelmed, or swallowed vp with ouer great sorow, & because Satans cogitations

The Apostle  
auouched  
both his aucto-  
ritie, and  
iust cause.

- v. 9. cogitations are subtle and cruel.] And by the way And so the  
 also to exercise the obedience of the faithful in con- partie being  
 forming their iudgements to his. The penitent also truly penitent  
 was now capable of pardon, hauing suffered rebuke did participate  
 v. 6. with patience, and being content to suffer more, the the benefice.  
 Apostle denounced that this should suffice.

*The residue of satisfaction not made in this life,  
 is to be fulfilled in Purgatorie: by suffering,  
 or by suffrages after death.*

## ARTICLE 36.

- Reason directeth, that delay of paying debtes, Delay of pay-  
 doth nothing at al discharge, nor diminish the ing debtes  
 debtors obliation, but more and more bindeth him dimissheth not,  
 to make at last due satisfaction to his creditor: which but augmeteth  
 happeneth especially by not paying in this life, the the obligation  
 temporal debt of paine for sinnes remitted. For a to pay them.  
 iust soule departing from the bodie, before ful satis-  
 faction be made, must then without more delay,  
 suffer much more punishment, then would haue  
 sufficed, whiles it was in the bodie. Because penal  
 workes voluntarily performed, by the penitent in  
 this world, whiles it is in his power to doe them, or  
 to differ them, are more satisfactorie, then the pu-  
 nishment, which is inflicted in the next world,  
 where it can be no longer differred. For albeit the  
 penitent soule doth then willingly suffer iust paine,  
 that it may be purged, and so come to see God, yet  
 this suffering is more properly called satisfassion,  
 then satisfaction, and for that it was not performed,  
 in the due, & more acceptable time, is finally exacted  
 v. 2. with more seuerer iustice, yet stil mixed with Gods  
 Rom. 6. mercie. For seing euerie smallest offence, must be  
 v. 23. punished; and euerie mortal sinne deserueth etrenal  
 death;



Debtors  
which omitte  
easier meanes  
of making sa-  
tisfaction,  
must at last  
indure paine  
til al be sa-  
tisfied.

death; and seing God of his gooddes geueth grace of repentance to al that wil accept it, & so changeth eternal punishment into temporal: seing also the penitent by Gods further grace, may if he wil, *Art. 31.* make acceptable satisfaction, by prayers, fastings, *32. 33. 34.* almes deedes, or other good workes; may likewise *& 35.* be assisted herein by others; and may gaine Indulgences, for release of his debt: if be al these meanes, that which is requisite be not performed in this life, it is exceding great mercie, that yet in time and conuenient place, the soules, which remaine in debt of temporal paine, may be purged by due punishment, *Ephes. 5.* after their parting from their bodies, and be presented immaculate to their spous Iesus Christ, and so *v. 27.* enioy eternal glorie, in the heauenlie Ierusalem, *Apoc. 21.* *v. 27.* whither nothing can enter, that is polluted with anie spotte or blemish, but must first be cleansed, purged, and made perfect.

Our Aduersaries first obiection, that the word Purgatorie is not in the Scriptures.

Secondly they denie anie other place for soules departed, but onlie heauen for the blessed, and hel for the damned.

Thirdly they denie that

2. Against which Catholique doctrine Protestantes seeke diuers euasions, al very friuolous. First they say, the name Purgatorie is not in al the holie Scriptures. We answer, that neither is the word Trinitie, nor Person, in that sense as Christians confesse Trinitie of Persons, in one God. Neither are Baptisme, and the Eucharist called Sacraments, in the whole sacred Bible. Yet the thinges themselves are there signified, and proued. Secondly they denie that there is anie other place for soules, departed from the bodies, but only heauen for the blessed, & hel of eternal torments, for the damned, and so they would exclude Purgatorie. But their opinion is euidently confuted by the Article of Christs descending into hel. Which is a distinct place both from *Part. 2.* heauen, and from hel of the damned. As we haue *Art. 24.* declared by manie holie Scriptures in the explication of that Article. Thirdly they would exclude *Part. 2.* Purgatorie, by denying anie temporal punishment *& Art. 31.* to remaine

to remaine due for sinnes remitted; and by denying that anie satisfaction of penitents is either necessarie, or possible to be made, by the same penitents; or by others for them; by denying also that there is anie common treasure of satisfactorie workes, with auctoritie to grant Indulgence, & so (say they) there is neither neede, nor possibilitie of Purgatorie in another world. Al which their negatiue no faith, is confuted, and the contrarie Catholique beleefe, and doctrine manifestly proued in the next precedent Articles: for their better satisfaction, who will be satisfied in pointes of Religion, by true Christian credibilitie, according to the holie Scriptures. For our Aduersaries, which haue anie meane learning, doe easily see, that these controuersies haue special dependence, and coherence, each with others. And so the proof of the former pointes, proueth Purgatorie. And contrariwise their denial of Purgatorie, maketh them to denie al the rest. Neuertheles that there is in deede a Purgatorie: & that faithfull soules departing from this world in state of grace, but not sufficiently purged, must there remaine, til satisfaction be made for their sinnes, by their suffering, or by suffrages of the Church, is further proued by these special places of holie Scripture.

3. Our B. Sauour admonishing al, to satisfie, for wronges in this life, teacheth that those which doe it not, shal be constrained, with more feueritie, when they come to the Iudge, to pay al, saying [ Be at agreement with thy aduersarie betimes, whiles thou art in the way with him: lest perhaps the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the officer (to the exactour, saith S. Luke) and thou be cast into prison. Amen I say to thee: thou shalt not goe out from thence, til thou repay the last farthing, the very last mite ] plainly signifying, that the last part, and parcel of the debt must,

anie punishment is due for sinne remitted: al which are proued in former Articles.

Purgatorie is further proued by our Sauours doctrine.

b Art. 32.

c Art. 34.

d Art. 35.

2<sup>d</sup> sal. 92.

v. 5.

Mat. 5. v.

26. 27.

Luc. 12.

v. 58. 59.

must, and shal be payed : and then the debtor shal goe out from thence. Wheras in hel of the damned, there is no payment made, but eternal punishment neuer ended, neuer diminished, no counting of farthings, and mites: for the whole debt, and punishment stil continueth, neither shal anie be euer delivered from thence. Because from hel ( of the damned ) there is no redemption. [ For it is the hel of *Isa. 66.* vnquenchable fire, where their worme ( of consci- *v. 24.* ence ) dieth not, & the fire quencheth not. ] Therefore *Mar. 9. v.* the place of payment, wherof our Sauour here spea- *45. 46.* keth, is a temporal, not an eternal prison. And what *Mat. 25.* other temporal prison can there be, after this life, *v. 46.* but this place of payment, by purging of soules, called Purgatorie? At an other time Christ our Lord distinguishing the greater difficultie of some sinnes to pe remitted, then of others, saith that some sinne shal not be forgeuen [ neither in this world, nor in *Mat. 12.* the world to come ] Wherof it is inferred by very *v. 32.* good consequence, that some sinnes shal be forgeuen after this life. And S. Marke relating this doctrine of our Sauour, that some sinne shal neuer be forgeuen, calleth the same [ an eternal sinne ] sig- *Mar. 3.* nifying that some sinnes are eternal, and some not *v. 29.* eternal.

The same is confirmed by like doctrine, in an other place.

Likewise by S. Paules doctrine,

4. S. Paul likewise teacheth that some workes being vnperfect, shal not only be tried, but also purged by fire [ The worke of euerie one shal be mani- *1. Cor. 3.* fest (saith he) for the day of our Lord wil declare *v. 13.* (in the particular iudgement of euerie one, at their death) because it shal be reuealed in fire : and the worke of euerie one, of what kinde it is, the fire shal trie. If anie mans worke abide, which he built *v. 14.* therupon ( vpon Christ the foundation ) he shal re- *(11.)* ceiue reward. If anie mans worke burne, he shal *v. 15.* suffer detriment : but himself shal be saued : yet so as by fire ] where we see that some workes being built

7. 12. built vpon the true fundation Christ Iesus and vpon  
 7. 14. true faith in him ; are perfect, and therefore resembled by the Apostle, to [ gold, siluer, and precious stones ] the same suffer no detriment in the fire, but presently receiue reward : & other workes being built also vpon the same fundation, are vnperfect, resembled to [ wood, hay and stuble ] these suffer detriment ( not eternal damnation ) but himself ( he that hath such workes ) shal be saued : yet so as by fire. ] And thus according to our Sauours, and the Apostles doctrine, those shal satisfie for their debt by suffering after this life, which departing from this world in Gods fauoure and grace, had not satisfied sufficiently before.

5. An other ordinarie meanes of satisfaction, after death, in Purgatorie, besides suffering, is by the holie Satisfaction is also made by Sacrifice, and by other prayers, and satisfactorie works done by others: and by application of Indulgence ( which is also by the way of suffrage ) offered for releefe of soules departed. For albeit they are not vnder the Iurisdiction of the militat Church, and therefore can not be absolved by the ordinarie keyes therof; yet when satisfaction is offered for them, being in the state of grace, the same is vndoubtedly accepted, for payment of their debt, as prayers of the faithful are profitable, of one for another in earth. And so al prayers, & other satisfactorie workes offered, by the faithful in this world, are profitable to soules, departed in state of grace: and euer so were, from the beginning of the world. As  
 Gen. 23. is clearly gathered by the diligent [ performing of Exequies  
 v. 3. Ch. obsequies for Sara, the wife of Abraham, for Abra- were celebra-  
 25. 35. 50. ham himself, for Isaac, for Iacob, for Aaron, for ted for the  
 Num. 20. Moyles ] and others. Which Exequies was a distinct faithful soules  
 Deut. 34. religious office from their burial. And though some departed in  
 v. 8. of these holie persons, needed not prayers, after the old Testa-  
 ment.

their death, yet the fruite therof, remained in the

The Wiseman  
exhorteth to  
use mercie  
towards the  
dead.

Iudas Macha-  
beus caused  
Sacrifice to  
be offered  
for souldiars  
slaine in bat-  
tle.

The Iewes  
still pray for  
the dead.

Prayer for  
the dead is  
inuincibly  
proued by  
S Iohns  
doctrine.

common treasure of satisfactorie workes, applicable to others, which haue nede. It is also recorded, that 1. Reg. 37.  
King David, and others mourned, and fasted for v. 12 13.  
King Saul, and his sonnes being slaine. Iesus the 2. Reg. 1.  
sonne of Sirach exhorteth al to extend their charitie v. 12.  
towards the departed, saying [ The grace of a gift is Eccl. 7.  
in the sight of al the liuing: And from the dead stay v. 37.  
not grace: Iudas Machabeus the High Priest, and  
General Captaine of Gods people, caused Sacrifice  
to be offered in Ierusalem, for the souldiars slaine in  
battell [ because he considered, that they which had 2 Mach.  
taken their slepe, with godlines, had very good grace 12. v. 42.  
laid vp for them. ] Doubtles neither he, nor David, 43. 45.  
nor Abraham instituted the first office for the dead,  
but obserued the godlie ancient custome of other  
holie Patriarches, Priestes, and Prophetes. And the  
Iewes to this day, obserue a Rite of Praying for the  
dead, wheresoener they dwel, as in Rome, Venice,  
Amsterdam, Frankford, and in other places.  
6. Finally S. Iohn the Apostle, considering that  
some sinners dye obstinate in their sinnes: and some  
are penitent, before, or at their death; as he would  
not aduise anie man, to pray for the impenitent, so  
he exhorteth to pray for them, that dye penitent,  
saying [ He that knoweth his brouer to sinne a sinne 1. Io. 5.  
nor to death, let him aske, and life shal be geuen him, v. 16.  
sinning not to death. There is a sinne to death, for  
that I say not, that anie man aske. ] By which doctri-  
ne it is most manifest, that prayer is profitable for  
some soules after this life. Wherefore hauing also  
elsewhere alleaged some of these, and other rextes  
of holie Scriptures, concerning the communication Part. 1.  
and participation of spiritual good workes, betwen Arc. 44.  
the soules departed, and the faithful in this world,  
we may with al assurance conclude this point,  
with the holie Auctor of the Booke, of Machabees,  
(yea though the same Booke were not Canonical  
Scripture



2. *Mac.* 12.  
v. 46.

Scripture, as it is also proued to be) at least vpon the other proofes we may say with him [ It is therefore a holie, and healthful cogitation to pray for the dead, that they may be loosed from sinnes. ] And so it is fully proued that al true penitents, through Gods abundant mercie, shal be saued: but with this difference, that some committing in this life few and smal sinnes, and doing great, and long penance: others committing manie and great sinnes, & doing very litle penance, or none at al, til the last houre before their death, shal al enioy eternal glorie, albeit not al in like measure, nor so speedily. Al thil receiue the penie: which is their hyre. But [ In my Fathers house ( saith our B. Sauour ) there be manie mansions. ] Those, whose workes are perfect, shal presently receiue reward: as S. Paul teacheth, but if anie mans worke burne, he shal suffer detriment, but himself shal be saued, yet so as by fire. ] And thus hauing proued that Penance is a true Sacrament, and declared also the three partes therof, which are Contrition; Confession; and Satisfaction, either in this life, or in Purgatorie: It resteth breefly to adde, some more sacred textes of holie Scriptures, in further confirmation of the effect of this holie Sacrament.

Al true penitents shal be saued, but not al with like speede.

*Mat.* 20.  
v. 2. 9.  
*Io.* 14. v. 2.  
*1. Cor.* 15.  
v. 4. 42.  
*1. Cor.* 3.  
v. 15.

*The proper effect of the Sacrament of Penance,  
is remission of actual sinnes, after Baptisme.*

ARTICLE 37.

*Part. 1.*  
*Art.* 48.

**A**Mongst the general Articles of our Belcefe, expressed in the Apostles Crede, we confesse that in the Church there is Remission of sinnes. In the explication of which, and other Articles, we haue more particularly declared, that God onlie is the principal efficient cause of remission of sinnes; and

Manie lose the benefite of Christs Redemption for



lacke of application therof, by true faith and Sacraments.

Baptisme is the first ordinarie instrument of grace remitting sinne.

The Sacrament of Penance is the ordinarie instrument after Baptisme.

Sacraments of the old Testament did only signifie, and

Christ as Man, the meritorious cause. Whoby his *Part. 2.*  
 Passion redeeming al mankinde, hath payed a most *Art. 6. 7.*  
 sufficient, yea superabundant ransom for al; which  
 notwithstanding is onlie effectual vnto those, to  
 whom it is applied. As must be still remembred, and  
 therefore I repete it often, because manie doe lose the  
 benefite of Christs Redemption, for lack of applica-  
 tion therof by right faith in Christ, and of due re-  
 pentance, with the vse of holie Sacraments, the *Art. 8.*  
 proper Instruments of sanctifying grace. For first  
 by Baptisme (which is the doore, and entrance to al  
 Christian Sacraments) original sinne is fully washed  
 away, and also actual sinnes committed before Bap-  
 tisme. And for remission of sinnes after Baptisme  
 the Sacrament of Penance is the ordinarie meanes.  
 The other fise Sacraments doe also geue first grace,  
 with remission of sinnes, if perhaps anie sinnes re-  
 maine vnwitting to the penitent: but they are di-  
 rectly ordained for increale of grace, & more sancti-  
 fication, not so purposely for remission of sinnes. And  
 therefore none ought to receiue anie of those fise,  
 knowing themselues guiltie of mortal sinne, but  
 must first be absolved in this Sacrament of Penance;  
 whose proper effect is the remission of sinnes com-  
 mitted after Baptisme. As is before declared, where *Art. 25.*  
 we proued it to be a Sacrament. Wherunto may be  
 here added some other particular textes of holie  
 Scriptures, in further declaration of this so ne-  
 cessarie an effect.

2. In the old Testament no Sacrifice, nor Sacra-  
 ment had the vertue to remitte sinnes, nor to geue  
 grace, but only to signifie the same, as geuen by God,  
 if the persons were rightly disposed to receiue it,  
 yet was it then foresignified, that our Redemer, in  
 his new Testament, would both merite such grace,  
 and conferre it by Sacraments, as by external In-  
 struments, instituted by him for this purpose. For  
 besides

besides the old significant Sacrifices, and Sacra-  
*Art. 5. 23.* ments, as is already declared, the whole maner of Christ both  
 Gods proceeding from time to time, with his pecu-  
 liar people, foreshewed, that in the time of grace, signifie and  
 finnes should be remitted, not only once, to each geue grace.  
 one (that would receiue it) by Baptisme, but againe  
 and againe, so often as neede should require, by the  
 Sacrament of Penance, the penitent doing his en-  
 deuour. For as God alwayes most iust, and most  
 propitious, specially admonished al to walke rightly  
 before him, keeping his commandments, so like-  
 wise he admonished them, that if they sinned, his  
 wil is, that they be cleansed, but not without repen-  
 tance, and punishment, especially the relapsed. And  
 to bring them to repentance, he often sent them  
 afflictions, and so reducing them from their wicked  
 finnes, releued them, and receiued them into new  
 grace. As is manifest in their written Law; and in  
 the Prophetes writings, and other Histories of that  
 people. In the Law, our Lord thus warned them,  
*Leuit. 26.* [If you walke in my precepts, and kepe my com-  
*v. 3. 4.* mandments, and doe them, I wil geue you raine in  
 their seasons, and the earth shal bring forth her  
 spring, & the trees shal be replenished with fruites],  
 and manie like temporal benefites, according to the  
 state of that people. Contrariwise our Lord threat-  
 ned them, saying [ But if you wil not heare me, nor  
*v. 14.* doe al my commandments, if you dispise my Lawes,  
*v. 15.* and contemne my iudgements, that you doe not  
 those thinges, which are appointed by me, & bring  
*v. 16.* my couenant to nothing worth: I also wil doe these  
 thinges to you; I shal quickly visite you with pouer-  
 tie, and burning heate, which shal waist your eyes,  
 and consume your liues: you shal sow your seede in  
*v. 17.* vaine, which shal be deuoured of the enimies. I wil  
 set my face against you, and you shal fall downe be-  
 fore your enimies, & shal be made subiect to them,

God promised  
 benefites to  
 those that kept  
 his Lawes,  
 and threatened  
 punishment  
 to those that  
 transgressed,  
 with remissi-  
 on of finnes  
 to the peni-  
 tent.

that hate you: you shal flee, when no man pursueth you. But if you wil not obey me so neither, I wil v. 18.

increase your chastisements seuen fold for your sinnes: And more to the same purpose, al for chastisement, to bring them to repentance, and confession of their sinnes. As it foloweth in the same place: v. 21.

[They and their Children shal be afflicted vnill they v. 39.

confesse their owne, and their ancessers iniquities, v. 40.

wherby they haue preuaricated against me, & wal- v. 41.  
ked contrary vnto me, I also therefore, wil walke

against them, and bring them into their enemies

land, vntil their vncircuncised minde be ashamed:

then shal they pray for their impieties. And I wil

remember my couenant, that I made with Iacob,

and Isaac, and Abraham &c.] Thus we clearly see,

Gods readie wil to remitte al sinnes, but not without

repentance, and confession: and to bring them ther-

unto, Gods good prouidence suffered their enemies

to afflict them. Which yet further Moyses repeteth,

assuring them of release and remission, when they

should be truly penitent [Therefore (saith he) when Dent. 30.

al these wordes shal be come vpon thee, the blessing v. 1. 2. &c.

or cursing which I haue sette forth before thee, and

thou be touched with repentance, of thy hart, in al

nations, into which our Lord thy God disperfed thee;

and shalt returne to him, and obey his command-

ments, as I this day command thee, with thy chil-

dren, in al thy harr, and in al thy soule: Our Lord

thy God wil bring thee againe from thy captiuitie,

and haue mercie vpon thee: and gather thee againe,

out of al the peoples, into which he disperfed thee

before.]

3. Euen as it was foreshewed, so the sacred Histo-

rie reporteth al to be performed. For after the death Indic. 2.

of Iosue, vnder whom the children of Israel con- v. 11. 12.

quered, and possessed the promised land of Canaan

[manie did euil in the sight of our Lord, and serued

Baalim,

God stil defi-  
neth that sin-  
ners wil re-  
pent, puni-  
sheth them to  
bring them to  
repentance, &  
then remitteth  
their sinnes.

The sacred  
Histories re-  
late that it so  
happened to

Baalim. And they left our Lord the God of their <sup>this people,</sup> fathers, that had brought them out of the land of <sup>as Moyses had</sup> Ægypt, and folowed strange goddes, & the goddes <sup>foretold them.</sup> of the peoples that dwelt round about them, and adored them, and they prouoked our Lord to anger;

7. 13.

our Lord being wrath against Israel, deliuered them into the handes of ransackers, who tooke them, and

7. 14.

sold them to the enimies, that dwelt round about,

7. 15.

neither could they resist their aduersaries: but whither soeuer they had meant to goe, the hand of our

*Deut.* 29.

Lord was vpon them, as he spake & sware to them,

7. 12.

and they were vehemently afflicted.] In the meane

*Judic.* 2.

time [ God raised vp Iudges ( General Captaines, &

7. 16,

cheefe temporal Gouvernours ) that should deliuer

them, from the handes of the waiters, but neither

would they heare them, fornicating with strange

goddes, and adoring them ] These Iudges, & manie

with them, serued God sincerely. But for the ido-

latric of the greatest multitude: the whole nation

was vehemently afflicted. At last, these idolaters

*Ch. 3. v. 2.*

repenting, they with the rest [cried to our Lord, who

10. 11.

raised them vp a Sauour, and deliuered them, to

witte Othoniel, and the spirite of our Lord was in

him, he ouerthrew the enimie, and the land rested

fourtie yeares.] But the people fel againe, & againe.

And were very often afflicted, at last repented, and

so were releued, and restored to grace, during the

times of the Iudges.

4. In like sorte when the state was changed into a

Kingdom, for diuers sinnes, especially for idolatrie,

the Kingdom was diuided into two kingdomes,

wherof the one, greater in circuite, and number of

tribes fel presently into schisme, so into idolatrie,

was at last ouerthrowne by Paganes, and made cap-

tive to the Assirians. The other Kingdom, where

the Temple was, and the High Priest, with other

Priests,

The like hap-  
pened in the  
times of the  
Kinges,

Priestes, continued longer, but was also made captiue to the Babylonians, in which affliction, the *Baruc.* 3.  
people repenting for their sinnes, were after seuentie *v. 7.*  
yeares captiuitie released, and so returned into their

These things  
chanced to  
them in figure  
& are written  
for our admo-  
nition, cor-  
rection, and  
erudition.

countrie. Now comparing together al this, as the  
figure with the thing therby prefigured ( for to this  
very purpose S. Paul saith, the sinnes & punishments  
of this old people of God [are written to our cor- *1. Cor. 10.*  
rection] and admonition) it manifestly appeareth, *v. 11.*  
that God is alwayes readie, & willing to remitte al

sinnes, euen Idolatrie, and whatsoeuer is greatest,  
but not without repentance, vnto which is euer ad-  
ioyned punishment, either before remission or after,  
or both before and after, especially in al remissions  
after the first: which wel sheweth that remission of  
mortal sinnes committed after Baptisme, requircth  
harder penance, and the oftener that anie so falleth,  
the greater ought his penance to be, for the ingra-  
titude in reciduation. But stil the Sacrament of Pe-  
nance hath grace sufficient, through the merites  
of Christ, to remitte al, and to restore the penitents  
to Gods fauoure, and to true iustice. For [ God is *Heb. 13.*  
the same, yesterday and today ] as S. Paul saith, of *v. 8.*  
Christ: euen the same merciful louing God, who

Gods readines  
to remitte sin-  
nes is further  
testified by  
the Prophe-  
tes.

said by his Prophete Ieremie, that he wil stil receiue  
al that sincerely returne vnto him, in due maner, as  
he requireth. [ It is commonly said ( saith our be- *Iere. 3.*  
nigne Lord) if a man put away his wife, and she de- *v. 1. 12.*  
parting from him, marie an other man, wil he re-  
turne to her anie more? shal not that woman be  
polluted, and contaminated? But thou hast com- *Ose. 14.*  
mitted fornication with manie louers, neuertheles *v. 2. Ios. 2.*  
returne vnto me, saith our Lord, and I wil receiue *v. 12.*  
thee] And in innumerable other places holie Scrip- *Zac. 1. v. 3.*  
tures testifie, that al sinnes are remissible, but alwayes *Is. 1. v. 18.*  
vnderstood with this condition [ If the impious shal *Ezec. 18.*  
doe penance ] other wise [ there is no peace to the *v. 21. Is.*  
impious, saith our Lord. ] *48. v. 22.*  
5. To

But stil with  
condition of  
repentance,  
& penance.



5. To this same purpose, that al which wil, may be absolued from their sinnes, our Sauour crieth  
*Mat. 11.* [Come ye to me, al that labour, and are burdened,  
*v. 28. 29.* and I wil refresh you] Our Lord here promiset  
to refresh such as haue hartie sorow for their sinnes,  
*Mat. 7.* not such as doe only [crie: Lord, Lord, but such as  
*v. 21.* doe the wil of his Father.] For those that wil be  
refreshed by him, must doe that which foloweth  
in the next wordes [take vp his yoke vpon them, &  
lerne to be meeke and humble] Christs yoke is his  
Law: which requireth [that we sinne not] and  
when we haue at anie time sinned, [to confesse our  
sinnes] and so he promiset  
*1. Ioan. 2.* remission, by their mi-  
*v. 1. Ch.* nisterie, to whom he hath geuen commission, and  
*1. v. 9.* power to absolue: saying [whose sinnes you shal  
*Io. 20. v.* forgeue, they are forgiven them.] This you see, is  
*23.* the yoke and crosse which sinners must take vp, and  
this is to come to him, and so he wil disburden them,  
and refresh them. Our Lord also teacheth that al  
sinners may be receiued into Gods fauour, and be  
pardoned, if they wil returne in due maner, by the  
parable of a prodigal childe, who after a dissolute  
life returning penitently [when he was yet farre  
of, his father saw him, and was moued with mercie,  
and running to him, fel vpon his neck, and kissed  
him] so wonderful and tender is Gods mercie to-  
wards penitent sinners: neuertheles the penitent  
said [Father, I haue sinned against heaven, & before  
thee, I am not now worthie to be called thy sonne.  
And the father said to his seruants (so doth God  
our heauenlie Father say to Priestes his seruants)  
Quickly bring forth the first stole, and doe it on him,  
and put a ring vpon his hand, and shoes vpon his  
feete: and bring the fatted calf, and kil it, and let vs  
eate, & make merrie,] signifying that with remission  
of sinnes, not only the first stole, of innocencie from  
the guilt of former sinnes, but also grace of other

Christ inui-  
teth al to  
come vnto  
him, doing  
penance, &  
so promiset  
to refresh  
them.

The prodigal  
childe by ma-  
nie humble  
actions shew-  
ed his true  
repentance,  
and receiued  
remission of  
sinnes.



vertues, abilitie to walke in Gods commandments, and capacitie to receiue more grace by other Sacraments, namely by the most blessed Sacrament of the Altar (signified by the ring, shoes, and feast) are receiued of true penitents. And although this parable is specially vnderstood of the returning of the Gentiles to God, which the Iewish nation disdaineth, yet it perteyneth also to the conuersion of al particular greate sinners, as we suppose Protestants wil not denie. And it sheweth that al sinnes, so long as the sinners are in this life, if they returne by true repentance, may be remitted, & grace geuen them, by the ministerie of Gods seruants, first in Baptisme (which also, is alwayes ministered by an *Luc. 11.* other, for none can baptize themselues) and after<sup>1</sup> *v. 26.* wards in the Sacrament of Penance. But therein *2. Pet. 2.* more penance is required, because the state of such *v. 21. 22.* sinners is worse, then it was before.

An obiection  
solued, touching sinne  
against the  
Holie Ghost.  
& other great  
sinnes after  
Baptisme.

6. But some man may perhaps doubt, that certaine great sinnes, namely the sinne against the Holie Ghost, can not be forgeuen; because Christ saith [He *Mat. 12.* that shal speake against the Holie Ghost, it shal not *v. 32.* be forgeuen him, neither in this world, nor in the *Mat. 3.* world to come.] And S. Paul saith: [It is impossible *v. 29.* for them, that were once illuminated, haue tasted *Heb. 6.* also the heauenlie gift, and were made partakers of *v. 4 6.* the Holie Ghost &c. and are fallen: to be renewed againe to penance] and [If we sinne willingly, after *Ch. 10 v.* the knowlege of the truth receiued: now there is *18. 26.* not left an hoste for sinnes.] Vpon which wordes, Nouatus an old heretike grounded his heretie, that none falling into anie mortal sinne, after Baptisme, could be receiued vnto mercie, or penance in the Church. And Calvin holdeth that it is impossible, for one that forsaketh his faith, and becometh an Apostate, or an Heretike, to be receiued to penance, or to Gods mercie. For answer, and explication of these,

It is euer to  
be obserued,

these, and other difficulties, which seeme to haue apparance of contradiction, to other holie Scriptures; We must necessarily obserue, that in deede there is not, neither can be anie contradiction in al the holie Scriptures. And the holie Church (the pillar and ground of truth) so vnderstandeth, and expoundeth such hard places, as the true sense of al may be verified. And so the former place importeth, that sinnes of mere malice, against the Holie Ghost, are harder to be forgiven, then sinnes of ignorance, or frailtie. As the sinne of the Pharisees, attributing the euident workes of the Holie Ghost, in casting diuels out of men, to the diuel himself, was harder to be forgiven, then the sinne of those, that only said, that Christ the sonne of man, was a glutton, a drinker of wine, a freind of the Publicans and sinners, a breake of the Sabbath, and the like, as he is a man. And the wordes of S. Paul haue this most true sense, that if the Christian Hebrewes, to whom he then wrote, should reuolt to Iudaisme; or they, or anie other should fall into mortal sinne after Baptisme, they can not possibly be renewed to the same penance, which is in Baptisme: that is, they can not haue that first great, & large remedie applied vnto them, through anie other penance, as it was by Baptisme. Because the Sacrament of Penance, is a more painful medicine, requiring more punishment, by fasting, more praying, more particular confession, and other penal workes. And to the oblation of Christs death & passion, may stil be applied, with stricter penance, vnto the remission of anie sinnes, how great soeuer. And our Sauours word & promise, is most true & assured, which he vttered to his Apostles, saying without exception of anie sinne [Whose sinnes you shal forgive, they shal be forgiven them] & that which he said to S. Peter, & to the rest [Whatsoever you shal loose in earth, shal be loosed also in heauen.]

that no sentence, nor word, in holie Scripture is contrarie to anie other.

Sinnes against Christ as he is God, are more hardly, and more rarely forgiven, then sinnes committed against him, as he is Man.

Sinnes after Baptisme can not be remitted with so little penance, as sinnes are first remitted by Baptisme.

All sinnes, without exception, are remissible in this life, by the Sacrament of Penance,

*Extreme Vnction of the sicke, with holie Oyle,  
by a Priest, is a true Sacrament.*

## ARTICLE 38.

Our B Sau-  
our according  
to his seruants  
special neede,  
geueth them  
his special  
helpe,

So he geueth  
them Extreme  
Vnction in  
their sicknes  
tending to  
death.

It is proued  
by the holie  
Scriptures to  
be a Sacra-  
ment.

**C**Hrist our Lord louing his seruants vnto the *Iohn. 13.* end, continually sendeth to them his special *v. 1.* assistance, as their daylie necessities require.

And so wheras in their sicknes tending to death, and departing from this world, their bodies and senses being weake, and stil decaying, their spiritual eni- *1. Pet. 5.* mie alwayes desiring, and in that time most busie, *v. 8.*

to inuegle and ouerthrow them: our merciful Sa-  
uiour hath ordayned for this our last, and most dan-  
gerous conflict, an especial Sacrament of spiritual  
counfort, and strength. Which consisteth in an-  
ointing with sacred oyle, those partes of the bodie,  
and proper instruments of senses, by which sinnes  
often haue accesse into the soule, as wel for more  
fully cleansing the faithful penitent, from al for-  
merly contracted euil habites, and reliques of sinne,  
as for more strength of the minde against al new  
assaultes, and tentations in the agonie of death: that  
the soule may piously depart, purged from al sinne,  
and strongly fortified by grace, and so haue more  
speedie entrance, into the Kingdom of heauen.

2. But because Protestants denie this holie Sacra-  
ment, as they doe most of the others, we shal here  
proue by the holie Scriptures, that this also is a true  
and proper Sacrament, instituted by Christ, and very  
profitable to Christian soules. Holie Dauid tending  
to old age, and weaknes of bodie, with thanks to  
God for his continual protection, prayed him in  
special maner, that he would stil defend, & streng-  
then him in minde, and spirite, to the last end of his *Psal. 70.*  
transitorie life, saying [ In thee o Lord I haue hoped, *v. 2.*  
let me

- 7 5. let me not be confounded for euer in thy iustice deliuer me, and receiue me. Because thou art my patience, *o* Lord: *o* Lord my hope from my youth: *Prefigured & prophetic- ed by David.*  
 6. Vpon thee haue I bene confirmed from the wombe,  
 8. from my mothers bellie, thou art my protector; let my mouth be filled with praise, that I may sing thy glorie: al the day thy greatnes. Reiect me not in the time of old age, when my strength shal faile, forsake me not. Because myne enimies haue said to me, and they that watched my soule consulted together, saying: God hath forsaken him; pursue, and take him, because there is none to deliuer ] thus doe the diuils watch the time, conspire, and assaulte faithfull soules in their greatest distresses, which the holie Prophete considering, procedeth in this prayer. [O God be not farre from me: my God haue respect to myne ayde. Let them be confounded, & faile, that detract from my soule. But I wil alwayes hope in thee. O God thou hast taught me from my youth, and vntil now: I wil pronounce thy meruelous workes. And vnto ancient age, & old age, *o* God forsake me not.] So the holie Psalmist prayed for himself, & also left this prayer in writing, as a figure, or rather a propheticie, of this so nedeful deprecatorie Sacrament, in the Church of Christ. But more clearly Christ himself forefignified to his Apostles, the holie vse of oyle towards the sicke. For albeit the Euangelist doth not expressly relate our Sauours commandment to them in this behalf, yet is it most certaine by his narration of their anointing the sicke, and of the miraculous effect therof, that the Apostles did the same vpon our Lords commission, as they also  
*The Apostles anointing of the sicke with oyle, before Christs Passion, was a figure, and preparation to the Sacrament of Extreme Vnction.*  
 Mat. 6. v. cast out diuels [ Going forth (saith he) they preached, that they should doe penance. And they cast  
 12. 13. out manie diuels: and anointed with oyle manie sicke: and healed them.] Yet was it not then a Sacrament: for neither is it like, that those sicke per-

sons, whom they instructed, and miraculously healed, were baptized; neither were the Apostles at that time Priests. But this ceremonial anointing with oyle, was a manifest preparation to this Sacrament: as S. Iohn baptizing was to Christs Baptisme.

When this Sacrament was instituted is not expressed in holie Scripture,

S. Iames omitting to declare the institution of this Holie Rite, therby sheweth that he spake of a thing already known, and so expresseth other circumstances pertaining to the practise.

3. When it was instituted, is not expressed in holie Scripture: but included amongst those [manie other *Ios. 21. v. 11.* things, which Iesus did (as S. Iohn testifieth in the last wordes of his Gospel) and are not written in particular.] And most like it was ordayned after the Sacrament of Penance, within the space [of those *Act. 1. 7. 3.* fourtie dayes, in which Christ appearing to his Apostles, after his Resurrection, spake with them of the Kingdom of God] to wit, concerning his Church, & things belonging therunto. For as it is certaine that no man euer could, nor can institute anie Sacrament, but Christ onlie; so it is also assured, by S. Iames his promulgation, in his Catholique Epistle, written to al the faithful in the world, that before that time, this holie Rite was vsed in the Church. Els he would not haue written in such maner, as of a thing known to manie, and not newly ordayned by him: but must haue declared the Auctor, and Institutor therof: which (as being already known to the Church) he omitted, admonishing al Christians, to vse it in due time, and maner: telling them the benefite therof. His wordes (adioyned to an other exhortation of praying; & singing in certaine cases) are these [Is anie man sicke among you? let him *Iac. 5. 7.* bring in the Priestes of the Church, & let them pray *v. 14.* ouer him, anointing him with oyle, in the name of our Lord. And the prayer of faith shal saue the sicke: *v. 15.* and our Lord shal lift him vp: and if he be in sinnes, they shal be remitted him. Confesse therefore your *v. 16.* sinnes, one to an other: and pray one for an other, that you may be saued.] In this whole passage we may



v. 15.

may first obserue, though they be not the first wordes, that if the person thus annoiled [be in sinnes, they shal be remitted him] which effect of remission of sinnes, by an exterdal Ceremonie doth inuincibly shew that it is an holie, and perfect Sacrament. In further declaration wherof, let vs also consider al the other wordes, before and after: by which other effectes, with the state of the person to be releued, the Minister, the matter, and forme of this holie Sacrament, are likewise declared. By the first wordes [Is anie man sicke among you] it is signified, that this Sacrament pertaineth only to the sicke: not to others that haue bodilie health, and competent strength to pray, and doe other spiritual exercises, for their owne soules health, and to resist the enemies assaults. Secondly we see by the Apostles wordes, that Priestes are the Ministers of this Sacrament: whom the partie diseased must desire to pray, not only for him; which might be done absent, but [ouer him] that is, in presence by him. Thirdly that the Priest, together with his prayer, must annoint him with oyle [pray ouer him, anointing him with oyle.] Fourthly the forme of this Sacrament is deprecatorie, as is euident by the wordes [let them pray ouer him.] And so the Church praeserue in administering it, by this sette forme of wordes vttered by the Priest, applying the holie oyle to the feneral partes of the bodie, where the senses haue their most proper function. As, touching the eyes he saith: [By this holie vnction, and by his most pious mercie, our Lord pardon, and forgeue thee, whatsoeuer thou hast sinned by sight.] And so in like forme annointing the other vsual partes, the special organes of the external senses. Alaggeable to S. Iames his declaration, though not al expresse by him. And, that so manie partes of the bodie are annoiled (which some may perhaps imagine to be superfluous) doth nothing

By the effect of remitting sinnes, it is most especially proved to be a Sacrament.

Who is to receiue it.

Who is to minister it. and where?

What is the external matter of this Sacrament?

And what is the forme.

An oblation is solued.



nothing at al disprone this holie action, nor hinder it, from being a perfect Sacrament. For the Priest anointing anie one part only, adioyning therewith the deprecatore forme, with intentio there to complete the Sacrament, it is in dede complete. And may lawfully be so administered, in case of necessitie, when the sicke person is in the last extremitie, like to depart from this world, before the rest (which is otherwise required) can be performed. And therefore, whether only one part of the sicke bodie, or more partes be annoiled, here are sufficient matter, forme, minister, promise of gracious effect, and al other thinges requisite to a true, and perfect Sacrament. And Christs Institution is also clearly proued by the practise. For as the Apostles fact, in annoynting the sicke, presupposed Christs commission so to doe: euen so S. Iames his admonition, to vse this sacred Rite, to so great effect, presupposeth Christs Institution therof, as of a proper Sacrament: because the Apostles could not institute anie external Rite, to so great effectes. As is yet further declared in the next Article.

The Apostles  
practise pre-  
supposeth  
Christs Insti-  
tution.

Mat. 6.  
v. 13.

*The proper effect, is strengthening of the soule in the agonie of death; with remission of sinnes, if anie remained; & restauration to bodilie bealth, if it be expedient for the soule.*

#### ARTICLE 39.

**I**N these wordes of the Apostle [ The prayer of Iac. 5. I saith shal saue the sicke : and our Lord shal lift him vp : and if he be in sinnes, they shal be remitted him ] are conteyned three effectes of this holie Sacrament, one proper, & absolute; which is strengthening of the soule, in the agonie of death. An other effect

Three effectes  
of this Sacra-  
ment : one  
common to  
al Christs Sa-

effect is common to this Sacrament, with al other Sacraments of Christ; which is remission of sinnes conditionally, if anie remained. The third effect is also proper to this Sacrament: which is restauration of corporal health, but conditional, if the same be more expedient for the soule. Al which we shal here further explicate, and declare in order.

2. First, by these wordes [Prayer of faith] no doubt the Apostle meaneth the same prayer, whereof he spake immediatly before, to witte the Priestes prayer ioyned with the action of anointing, & so the word and external element, that is, the forme and matter, doe ioynntly worke special effect in the sicke person, either in his soule, eor bodie, or both, signified by those wordes [shal saue the sicke.] For as in other places

The proper & absolute effect is strengthening of the soule in the agonie of death.

Mat. 9.

v. 2. 6. 7.

22. Ch.

14. v. 36.

16. 7. v.

23.

of holie Scripture, so here [to be made whole, and safe] sometimes signifieth both spiritual, and bodilie health, for so it is our Sauours maner [to cure men wholly] and especially the soule, which is the more principal part. And so the proper, & peculiar effect of this Sacrament, is the strengthening of the soule, with special grace and comfort, as wel to beare more patiently, the bodilie paine, and pangues of death: as to resist, and withstand the tentations of the enimie, who then most busily assaulteth the sicke, with diuers suggestions, to driue them into damnable state, or to kepe them therein: as sometimes into presumption of imagined securitie, without due repentance, & without helpe of Sacraments: sometime into desperation, & distresse of mind, without hope of Gods mercie, by aggerating the horreur of their sinnes, & terrifying them with Gods iustice. Our Lord therefore most iust, & most merciful, hath ordained this special supplie of grace, in the time of most neede, besides other holie Sacraments: that as the spiritual combate is then most dangerous, so new helpe, & succour of more strength is afforded,

by our propitious Lord, and Sauour, who [ neuer 1. Cor. 10. suffereth his seruants to be rempted aboue their v. 13. strength, but geueth also fruite (or good issue) with temptation.]

An other effect is remission of sinnes, if anie remaine, and if the sicke person be attrite.

3. An other spiritual effect is expressed in these wordes [ If he be in sinnes, they shal be remitted him ] which is the common effect of al Christs Sacraments, that if they be worthily receiued, they remitte sinnes, geuing first grace of iustification; if the soule was not actually iust, but only disposed therto by attrition: and if the soule be iust, it is [ yet Apoc. 12. justified more ] by increase of grace. These wordes v. 11. therfore (if there were no other proöfe) doe clearly shew (as is noted before) and inuincibly confirme, *Article.* that this is a true, and proper Sacrament. For that 38. no other Ceremonie, nor Ecclesiastical Rite, nor external signes, doe remitte al kinde of actual sinne, but only true Sacraments. And therfore the Apostle speaking generally of al such sinnes, as are committed by anie Christian after Baptisme ( for to al such persons he writte his Epistle ) he affirmeth plainly, that the vertue of this prayer, together with the annoiling, doth remitte sinnes, if anie remaine in the sicke person so annoiled. By adding of which condition [ if he be in sinnes ] he sheweth that it is not the proper effect of this Sacrament, but that the penitent must seeke remission of his sinnes, by the Sacrament of confession: and so expressly he exhorteth in the next wordes, saying [ Confesse therfore your sinnes, one to an other, and pray one for an other, that you may be saued ] So the circumstance of the sacred text most apparently signifieth. And if after confession, or by anie defect in confession (against the penitents wil, being willing to confesse al, if they were knowen vnto him, and in his memorie) there remaine anie sinnes, they are al remitted by Extreme vnction, whether they be mortal

mortal or venial: for here the Apostle speaketh indefinitely without restriction.

7. 15.

4. The third effect expressed by the Apostle in these wordes [Our Lord shal lift him vp] is assuredly true, no lesse then the other two: but only the first is absolute, without condition, and the other two conditional. For as the effect, of remission of sinnes, which is last expressed, is conditional, if he be in sinnes: so this which is expressed in the midde place, must nedes to be vnderstood, to be also conditional; in respect of corporal health, if the same be more expedient for health of the soule. Because other-

Dent. 32.

v. 4.

wise the lesse benefite should preiudice the greater, which can not be in Gods workes, for they are alwayes perfect in themselves. And we see by experience, that albeit some are restored to corporal health, after this Sacrament, yet manie are not; Gods prouidence ordayning to euerie one of his

Luc. 11.

v. 9. 10.

13.

seruants, that which is best for them, alwayes hearing and granting the deuout prayers of the iust, though not alwayes in that sence, as they demand, yet to such effect, as his diuine wisdom knoweth to be better. For as the same Apostle teacheth [some

Iac. 4.

v. 3.

aske, and receiue not, because they aske amisse.] And so if they should pray absolutely for corporal health, by vertue of this holie Sacrament, they should in that point pray amisse. Because we must neuer pray absolutely, for anie temporal or corporal thing, but conditionally, if it be (and so farre as it may be) to Gods more honour, and the good of soules. As remission of sinnes is alwayes most necessarie, where they remaine: for otherwise the soule is not capable of other grace. And therefore the forme of this deprecatorie Sacrament, is a direct prayer for pardon, and remission of sinnes, which haue bene committed of the sicke person, by abuse of al, or anie of his senses. And so accordingly, as the wordes

The third effect is restoration to corporal health, conditionally if it be expedient for the soule.

We must not pray for temporal, nor corporal things, but with condition, if they be to Gods more honour, and health of soules.

signifie, it hath effect, of strengthening the soule, in the conflict before death: also remission of sinnes, if anie remained: and of corporal health, if it be best for the soule: at least of so much bodilie strength, as is necessarie for the soules health.

*It becometh al penitent Christians, being by sicknes in peril of death, to receiue this holie Sacrament of Extreme Vnction.*

## ARTICLE. 40.

Not to seeke things profitable to our soules, is the sinne of imprudence, of negligence, & often greater sinne.

English Protestants allow of particular Confession, but not of Extreme Vnction.

**N**ecessitie in things possible, and of importance, bindeth vnder paine of great sinne. Vtilitie in like things possible, and of importance bindeth in prudence, and in some cases induceth obligation, vnder paine of other sinne, more or lesse. For so much therefore, as al the seuen Sacraments, are of *Artic. 10.* great importance, we haue hitherto declared, in 11. their seuerall places, of what necessitie, and special *Art. 17.* vtilitie the former foure are: & it is also very needful *Art. 21.* to explicate the same point, touching this Sacra- *Art. 27.* ment, because it likewise perteyneth to euerie Christian penitent, in particular: and is rather more reiected, then the rest, by Protestants, who wil seme to make some shew of al the other, but none at al of Extreme Vnction. For although they haue a new deuised maner of visiting the sicke, where they allow of particular Confession of sinnes, with a prescript forme of Absolution from al sinnes, to be geuen by the Priest, which highly offendeth Puritanes: yet they neuer speake of anointing the sicke, nor deale therwith: but by diuers very frivolous obiections impugne it, neither admitting the Sacrament it self, nor anie resemblance in shew therof.

2. Their first euasion from so cleare testimonie of S. Iames,

S. James, is the denial, or calling into doubt, that S. James Epistle should not be Canonical holie Scripture. Luther in plaine termes denieth it, & calleth it, *Stramineam Epistolam: & Apostolico spiritu indignam*: A straw Epistle: and vnworthie an Apostolical spirit. Some other Protestantes wil only doubt of it, and so wil not admitte it, for an assured ground of prooffe in matter of faith. English Protestants doe admitte it with Caluin, to be Canonical Scripture: and so flee to other shiftes. In the Bibles which they commonly read in their Churches, in stead of the word [Priestes] is Elders, of the Church (and in one

Their chiefe objections are answered.

Lutherants denie S. James Epistle to be Canonical.

Other Protestants translate Elders, for Priestes.

1552.

1. Tim. 4.

v. 14.

Bible, Elders of the congregation) as if this annoiling of the sicke, were no Priestlie function, and that the Apostles meaning were, that ancient old men, whether they be Clergie men, or Laimen, were in this case to be called for [to prayouer the sicke, annoiling them with oyle.] But when it is proued, that their translation is corrupt, and fraudulent (for not only both Latine & Greke texts haue Presbyteros) which they sometimes translate Priestles: but also they here auoide the word Ministers, lest it might appeare, that the Apostle meaneth Ecclesiastical persons. Againe when this sleight is also detected, they haue an other, which is a mere imagination, that the Apostle should speake, only of a miraculous maner of curing the sicke, which is long since ceased, and so no more vse therof, Which their inuention hath diuers, and great absurdities. First this glossie hath neither warrant of holie Scripture (by which they wil haue al trial made) nor is proued by Tradition (if perhaps in some case they wil repaire therunto) for neither anie holie Scripture doth witness, that this annoiling of the sicke should in time cease, & be no more in vse; neither doth Tradition helpe them: but both the Apostles promulgation of it, is in plaine and general wordes, perteyning to al

They also pretend that the Apostle speaketh only of a miraculous gift, not of anie perpetual Rite in the Church.

Manie absurdities in this inuention.

1. It hath no warrant.



2. Corporal health is not the principal effect.

3. Neither al, nor onlie Priestes had the gift of curing infirmities by miracles.

4. Protestants denying that anie Sacrament remitteth sinne, confesse that this external action (which they say, is no Sacrament) remitted sinnes.

Extreme Vnction is requisite for great benefites of soules.

times, and places of the Christian world. And by tradition it is most cleare, that in al the Church of Christ it hath bene stil in vse. Secondly it is false, and absurde to say, that al sicke persons were then directed to seeke corporal health by miraculous meanes, as the principal benefite: for so these glossers plainly shew that they esteeme it, in that they would haue this holie action to cease, because al are not visibly cured therby in bodie. Thirdly it is also fallie, and absurde to say, that either al Priestes (or Elders) generally, or they onlie, had this peculiar gift to cure sicke bodies, but some had this gift, as wel others, as Priestes, and some Priestes had other like giftes, and not this, and some had no extraordinary giftes at al. [ Al were not Apostles, al 1. Cor. 12. Prophetes, al Doctors, al did not miracles, al did not v. 28, 29. cures, al did not speake with tongues, al did not interpret ] euen so albeit Priestes were the Ministers of this Sacrament, yet they did did not alwayes cure al the sicke therby. For some died shortly after, as wel in the primitiue Church, as now. Fourthly, they doe manifestly contradict their owne general doctrine, denying that anie Sacrament remitteth sinnes, and are here forced to confesse that by this external action (consisting in praying, & anointing) their sinnes are remitted, to whom it is ministred: and yet denie it to be a Sacrament. What can be more absurde, then to graunt greater effect, to an other external action, that is no Sacrament, then to anie Sacrament?

3. Wherefore seing in al true diuinitie, Extreme Vnction is in dede an holie Sacrament, geuing grace and remitting sinnes, though ordinarily it be not so necessarie, as without it the soule should eternally perish, yet is it necessarie in an other degree, *ad melius esse*, to the bettering of the soules estate: for more strength in the last combat against the fiere enimie.

Not

*Rom. 8.  
v. 6.*

Not to esteeme it, therfore is incredulitie: to persist in opinion that it is of smal importance, is plaine heresie: knowing it to be a Sacrament profitable for the soule, not to desire it, is great imprudence: to omitte it for anie temporal respect, is [prudence of the flesh] which is a greuous sinne: to vse no ende-  
 uour to receiue it, is grosse negligence: to refuse it, when it may be had in case requisite, is contempt. Finally in some case, as if for lacke or speach, or of perfect memorie, the penitent sicke person, can not sufficiently confesse his mortal sinnes, especially if he can not confesse anie of his sinnes at al, then this Sacrament is most necessarie; for procuring of more grace, and spiritual supplie of the penitents imbecillitie, to cooperate in cleansing his soule, and for remission of sinnes, if he haue only Attrition, not Contrition.

What sinnes  
are incurred  
by omitting  
this holie Sa-  
crament.

In some case  
it is necessa-  
rie.

*Art. 26.*

*Ordination of Priestes, & of other Clergimen,  
is a true Sacrament.*

## ARTICLE 41.

**A**fter declaration of the fve Holie Sacraments, which pertain to euerie faithful person, in respect of their owne particular spiritual state, we are in like maner to declare the other two, which are ordained to the spiritual good of the whole communitie of Gods Church: which are Holie Orders, and Matrimonie. Wherefore concerning Holie Orders, we shal first shew, that it is a true and proper Sacrament, instituted by Christ. By which some are taken from the Laitie, made Clerkes, and ordained Ecclesiastical Ministers of Christ, to execute spiritual functions in the Church: according to their diuers powres, of seuen distinct Orders, lesse & greates. Of which also some (of the greatest Order,

Six particular  
pointes are  
here proued  
concerning  
Holie Orders.

1.

2. Order, which is Priesthood) are consecrated Cheefe Priestes, called Bishopes. Secondly that neuer anie man since Christs Ascension could be promoted to anie of these Orders, or be made a Clergiman, but by Ordination of the Apostles, or their Successors.
3. Thirdly that neither ought anie man to be admitted,
4. without certaine requisite qualities. Fourthly that the principal functions, of al the seuen Orders, doe tend, to the consecration and oblation of the holie Eucharist, which onlie Priestes can performe. Fifthly,
5. that an other function of holie Orders, is spiritually to feede, & gouerne the faithfull flocke of Christians.
6. And sixthly that the same is, in sacred subordination of one cheefe visible Superior. Al which we shal here proue in seuerall Articles.

Not onlie true Religion, but also al falsly pretended religions depute some men to spiritual functions.

2. Touching the first point, in al congregations, which pretend anie Religion, there are some orders of men, deputed to spiritual offices, whom they account as Ecclesiastical persons. Purest Calvinistes haue onlie Ministers, or as they cal them, Preachers of the word: with an Elder, or Superintendent, in euerie citie, or prouince. Lutherans haue also Superintendents, & Ministers, whom they cal Priestes. Which pretend to consecrate Christs real bodie and bloud in the Eucharist. English Protestants ordaine in their peculiar maner Bishopes: keeping the title, and external habite of Catholique Bishopes. And these doe ordaine certaine Readers, Deacones, and Ministers: which title of Ministers is either al one with Deacones (for *Diaconos* in Greke, is in Latine *Minister*) or els it is common to Readers, Deacones, Bishopes, and whatsoeuer other Ecclesiastical Order. But they vse this name of Minister, for the De-

Protestants haue neither Priest, nor Sacrifice, nor Altar.

gree next about a Deacon: because they wil haue no Priestes: wel knowing that euerie true Priest, is a Massing Priest: and that his most proper office is to offer Sacrifice: which they abhorre, & so farre as  
*Leuit. 8. v. 3. &c. Ch. 9. v. 2. 7. 2. Par. 26. v. 18.*  
 lieth

lieth in them, haue abolished As also they wil haue no Altar, for that, it importeth a Sacrifice, & Priesthode, but in place therof they haue a communion table. And so for lacke of a proper terme, they call him a Minister, that ministreth their communion: miserably confounding themselves in their practise, and new doctrine, which admitteth a Deacon of the Catholique Romane Church, for a sufficient Minister, and also maketh al Christians, men, wemen, and children, to be Priestes alike. And therefore it is no maruel, that they denie Holie Orders, to be a Sacrament. as in deede it is not with them.

They hold a Catholique Deacon equal to their owne Minister, and al Christians to be Priestes alike,

3. Which neuertheles is evidently proued to be a true, & great Sacrament, in the Catholique Church. And first by the figure therof in the Law of Moyses, Where it is manifest, and I suppose our Aduersaries wil not denie, that Ordination of Priestes & Leuites, was a Sacrament. For God expressly instituted the same, in external Ceremonies, with sanctification of the persons. [Thou shalt speake to the wife of hart (said our Lord to Moyses) that they make Aarons vestments, wherein he being sanctified, may minister to me. Thou shalt bring Aaron & his sonnes, to the doore of the Tabernacle of testimonie. And when thou hast washed the father, with his sonnes in water: thou shalt vest Aaron with his vestments, &c. And thou shalt powre the oile of vnction vpon his head: and by this Rite shal he be consecrated. His sonnes also thou shalt bring, & shalt inuest them, &c. Seuen dayes shalt thou consecrate their handes: and thou shalt offer a calf for sinne, euerie day, for expiation. And thou shalt cleanse the Altar, when thou hast offered the bolle of expiation: & shalt annoynt it vnto sanctification.] As it was thus ordained: so with al the prescribed solemnitie, it was performed: before al the people, at the doore of the Tabernacle, where they were washed, reuested, annoynted

Holie order is proued to be a true Sacrament. First by the figure of ordination of Priestes in the old Law, which was a Sacrament.

Exo. 28.

v. 3.

Ch. 29.

v. 4.

v. 7.

v. 8.

v. 35.

v. 36.

Leuit. 8.

v. 2. 3.

6. 7. 12.

Also the Or-  
dination of  
Leuites

Sacrifice was also offered, Aaron and his sonnes 14. 18.  
putting their handes vpon the hoistes, which were  
immolated. The Leuites also had a special ordina-  
tion. [Take the Leuites out of the middes of the chil- Num. 3.  
dren of Israel (said our Lord to Moyfes) and thou v. 10.  
shalt purifie them, according to this Rite: Let them Ch. 8. v. 5.  
be sprinkled with the water of lustranon, & shaue v. 6.  
all the haire of their flesh: and when they haue wa- 7.  
shed their garments, and are cleansed, they shal take 8.  
an ox out of the heardes, and his libament, &c. 9.  
And thou shalt bring the Leuites before the Taber- 10.  
nacle of couenant. The children of Israel shal put 11.  
their handes vpon them. And Aaron shal offer the  
Leuites a gift, in the sight of the Lord, from the 13. 14.  
children of Israel, that they may serue in his mini- 15. &c.  
sterie.] Al this (with more solemnitie, in ordaining  
both Priestes, and Leuites, purifying, cleansing, and  
sanctifying them, for the ministerie of God in the  
old Testament, doth not only shew, that their Ordina-  
tion was then a Sacrament, but also proueth, that  
much more the Ordination of Priestes, and other  
Clergimen, now in the Law of Christ (to a farre  
more excellent ministerie) is a true and proper Sa-  
crament, by as much as the bodie excelleth the sha-  
dow, and the veritie surpasseth the figure. [For the Ioan. 7.  
Law was geuen by Moyfes, grace and veritie was v. 17.  
made by Iesus Christ.] Wherefore as the former or-  
dination was a Sacrament, signifying grace, but not  
geuing it; so this now, both signifying, and as an  
instrumental cause geuing grace, which it signi-  
fieth; must necessarily be a true Sacrament of the  
Christian Church.

The same is  
inuincibly  
proued by  
the new Te-  
stament.

4. Yet more clearly it is proued to be a true Sacra-  
ment, by the new Testament: and that according to  
those groundes, which Protestants require, to witte  
that it is an external signe (or *ymbolum*) with promise  
of grace; instituted by Christ. The first of these is  
evident,

eudent, which is Imposition of Apostolical, or Episcopall handes, with wordes signifying the power geuen, and with deliuerie of some thing, wherein the same power is to be practised. As to him that is made a Priest, are deliuered bread and wine, with power to consecrate them. To a Deacon is deliuered the Booke of the Gospels, with imposition of handes. And in other Orders other thinges. so the

External  
signe.

Act. 6.

v. 6.

Ch. 7.

Ch. 8. v. 5.

Ch. 13.

v. 3.

1. Tim. 4.

v. 14.

2. Tim. 1.

v. 3. &c.

v. 6.

The second thing required is grace, to be geuen, Collation of which S. Paul testifieth, was geuen to S. Timothee, grace.

when he receiued holie Orders, saying to him [Neglect not the grace, that is in thee, which is geuen thee, by prophecie, with the imposition of the handes of Priesthood.] In that the Apostle saith [by prophecie] he signifieth, that by propheticall spirite, or reuelation he knew Timothee to be fitte, & worthie to be promoted, as he was, to sacred function in the Church. In saying [with imposition of handes of Priesthood] he plainly signifieth, that grace was geuen him, by that external signe of imposition of handes, that is by Ordination. Againe S. Paul witnesseth the same, in his second Epistle, signifying his great and continual care, of S. Timothees progresse in al vertues. [For the which cause (saith he) I admonish thee, that thou resuscitate the grace of God, which is in thee, by the imposition of my handes,] what can be more clearly said, to signifie. that the grace of God was geuen; by imposition of S. Pauls handes, ordaining S. Timothee a Priest,



Priesthood  
was instituted  
by Christ.

and a Bishop? The third thing requisite in euery Sacrament, is Diuine Institution, which is both manifest by Christs wordes, [saying to his Apostles *Luc 22.* (after that he had consecrated the B Sacrament of *v. 19.* his owne bodie and bloud) Doe ye this] therby making them Priestes, and so instituting the holie order of Priesthood. And the same is also necessarily vnderstood, by the other two requisite conditions, because no other man but onlie Christ, who is God & Man, can annexe grace to an external signe. And therefore whensoever a visible external signe. hath grace adioyned vnto it, the same is a true Sacrament of Christ, instituted by him: whether his Institution thereof be expressed or no. And so being *Visibile signum inuisibilis gratia*: A visible signe of inuisible grace: it is a complete Christian Sacrament.

The other orders of the Clergie were also prefigured in the Law of Moyses.

5 There was also in the old Sacrament of Levitical Orders, an other especial resemblance of the holie Orders, which are in the Church of Christ. For there werethen not only Priestes, and amongst them an High Priest, but also diuers degrees of Leuites, superior, and inferior: so disposed that al the *Nu. 3. v. 17. 18. 45.* power of the inferior, was in the superior, and in him some more, which was not in the inferior. The *Nu. 4. v. 15. 24. 31.* first and cheefest order of the Leuites were the Catherites; the second the Gersonites; and the third the Merarites: who al serued in, and about the Tabernacle, & Temple, al subordinate to the Priestes, who *Ch. 25. 26.* onlie could offer Sacrifice. Which figure is fulfilled *2. Par. 26.* in the thing prefigured, with special excellencie. *v. 18.* For whereas in the Law of Moyses, al that were borne of the Tribe of Leui perteyned to the Clergie, and none others: now in the Church of Christ, neither by birth, nor of one only Tribe, or kindred, *Isa. 66. v. 21.* but by spiritual vocation [of al Christians] such as are iudged fitte, and [voluntarily desire this state] *Psal 15. v. 5.* are taken from the Laitie, & by a special ceremonie, called, First Tonsure, are made Clergimen, & so are

By first tonsure laimen

made capable of Ecclesiastical Orders. And whereas <sup>are made</sup> in the old Law there were four distinct Orders, to <sup>Clerques.</sup> witte, Priesthood, & three degrees of Levites, in the Christian Church are seven Ecclesiastical Orders, <sup>Besides which</sup> which are (in order of ascending) Oſtiarius, Lector, <sup>there are seven distinct</sup> Exorcista, Acolytus (called *Minores Ordines*) and Subdeacon, Deacon, & Priest, called *Maiores*. Amongst <sup>Orders.</sup> which, for complement of the sacred Ecclesiastical Ierarchie, some are chefe Priestes, called Bishopes. <sup>And Bishopes</sup> Al which (by reason of the subordination, euerie <sup>cheefe Priestes.</sup> greater presupposing and including al the lesse) are comprehended in the general name of Holie Order, and so are one, of the seven Christian Sacraments. Howbeit considered distinctly euerie Order, especially euerie one of the greater (called *Maiores*) is a Sacrament. And although only Bishopes, Priestes, and Deacons are expressly named in holie Scripture: yet by authentical Tradition (to which holie Scripture ascribeth infallible assurance of truth) the rest also, haue stil bene in the Catholique Church, since Christs Ascension.

Act. 14.  
v. 22. Ch.  
15. v. 2.  
Ch. 20.  
v. 28.  
1. Tim. 3.  
v. 1. 8.  
Tit. 1. v. 5.

6. And it is also gathered in the holie Gospesl, that our B. Sauour, the Cheefe Eternal Priest, exercised <sup>Christ exercised al the</sup> al these holie Orders, as occasion serued: most of <sup>Ecclesiastical</sup> them very clearly recorded by the Euangelistes. <sup>Orders.</sup> Twise we read, that our Sauour practised the office of Oſtiarius: driuing vnworthie persons out of the Temple of God. [When he made as it were a whip of litle cordes, and caſt them, that solde oxen, and shepe, and doues, and bankers of money, out of the Temple, and poured out the money of the bankers, and ouerthrew their tables, & said vnto them: Make not the house of my Father, a house of merchandise.] This he did at his first beginning to preach. Likewise three yeares after, a litle before his Passion, finding the same fault to be committed againe [he caſt out of the Temple, al that solde, and bought there:

IOHN. 2.  
v. 15.

v. 16.

Mat. 21.  
v. 12, 13.

We doe not  
vrge these  
actes of our  
Saviour, as  
necessarie  
proofes, but  
only as prob-  
able reasons,  
of diuers Ec-  
clesiastical  
Orders, to be  
conueniently  
instituted by  
him in his  
Clergie,

there: and the tables of the bankers, and the chayres  
of them that folde pigions, he ouer threw: and said  
to them: It is written: My house shal be called, the *Iſa* 56.  
house of prayer; but you haue made it a denne of *v. 7.*  
theeues.] The office of Lectorshippe, or Reading, our  
Saviour sometimes exercised, in the Synagogue at  
Nazareth [where (as S. Luke writeth) he entred ac- *Luc. 4.*  
cording to his custom on the Sabbath day, & he rose *v. 16. 17.*  
vp to read, and the Booke of Iſaias the Prophete was *v. 20. 21.*  
deliuered vnto him.] And so he both read, which is  
the proper office of Lectoratus: and expounded the  
Prophecie, which is one special office of Subdea-  
conshippe. And he very often proued himself to be  
Messias, which is an other office of Deaconshippe.  
Likewise the office of Exorcist, our Lord practised *Mat. 8.*  
very much, casting diuels out of men: and gaue that *v. 31. 32.*  
power to his Apostles, and other Disciples, making *Ch. 10. v. 1.*  
them Exorcistes. Sometimes vsing external cere- *Luc. 10.*  
monies, and corporal creatures, touching the eares, *v. 17.*  
& tongue of the infirme person, with spittle: which *Mar. 7. v.*  
maner of Rites pertaine to Exorcisme. The Aco- *33. 34.*  
lytes office, which is to bring light: and to serue in *Luc. 12.*  
time of Sacrifice nere the Altar, our Lord exercised *v. 49.*  
all his life, for he brought himself, the true light of  
the world. In particular he presented himselfe to  
his persecutors, in the houre appointed for his ap-  
prehension, when he would the next day offer him-  
selfe vpon the Crosse, going to them, and saying:  
[Whom seke you, I am he.] Againe, when the eni- *Ioan. 18.*  
mies were fallen downe on the ground, he suffered *v. 4. 7.*  
them to rise, and said [Whom seeke ye? I am he]  
The other three greater Orders our Lord practised,  
in the institution of the B. Sacrament of his owne  
bodie and blood [Whiles they were at supper] Iesus *Mat. 26.*  
first taking bread, and afterward the chalice, de- *v. 26. 27.*  
signed the matter for the holie Sacrament and Sacri- *Mar. 14.*  
fice, separating it from the rest, as determinate to *v. 22.*  
this

*1st. 22.* this purpose: which is the proper office of the Sub-  
*1. Cor. 11.* deacon. The office of Deacon he performed, in tak-

ing the bread and wine, which were vpon the Altar into his owne handes, and mixing water into the wine, which pertaineth to the office of the Deacon ( besides preaching, and baptizing ) and so to put it into the Priests handes, & also to minister it. The principal office of Priesthood, he performed in consecrating, and offering his owne bodie & bloud, in Sacrifice to God: himself as Man being the Priest, and Hoste, sacrificed to God, the B. Trinitie. Lastly he exercised also the office of the Bishoppe, in making his Apostles Priestes, when he said to them: [ Doe ye this ] & againe, when after his Resurrection

*1st. 20.*

*7. 32. 23.*

he said to them [ Receiue ye the Holie Ghost: whose finnes you shal forgeue, they shal be forgiven them ] which is an other special function of Priestes, committed to them by the Bishoppe. Al which textes of holie Scriptures, though not al expressely, yet by agreeable deduction, may suffice, together with the Apostolical Tradition, to proue & defend, al the distinct Orders of this holie Sacrament, as the Catholique Church beleueth, holdeth, and teacheth, against whatsoeuer our Aduersaries can alleage in expresse holie Scriptures to the contrarie. If anie man wil contend that these are not sufficient proofes, nor defence of al the Catholique Ecclesiastical Orders: we auouch to defend them al, by better warrant, then English Protestantes, or Puritanes, can iustifie their new terme of Elders, or shal proue the lawfull institution of their Readers, or of anie, their pretended Ecclesiastical Orders. And more manifestly then they shal shew an essential, or real difference between their Deacon, and Minister. Now we shal shew, that they haue none of al these holie Orders at al.

We proue al these by better warrant, then our Aduersaries can defend their new terme of Elders &c, or difference between their Minister and Deacon.

*None can be Clergimen, but by Ordination of  
the Apostles Successors.*

ARTICLE. 42.

King Ierobo-  
am vpon false  
imagination  
of temporal  
danger to his  
Kingdom, ma-  
de schisme in  
Religion, and  
false Priestes.

**W**Hen Ieroboam was by Gods permission, law- 3. Reg. 11.  
fully made King ouer tenne Tribes of Israel, v. 31. Ch.  
he falsely imagining that his tēporal state could not 12. v. 24.  
be secure, vnles he separated himself, and his people  
from the High Priest, and Temple, which were in  
Ierusalem, he altered among themselues, the whole  
state of Religion. [For he sayd in his hart: If this 3. Reg. 12.  
people shal goe vp to make Sacrifices in the house of v. 26. 27.  
our Lord, into Ierusalem: the hart of this people  
will be turned to their Lord Roboam, the King of  
Iuda, and they wil kil me, and returne to him. And  
finding out a deuise, he made two golden calues, v. 28.  
and said to the people: Goe vp no more into Ieru-  
salem: Behold thy goddes Israel, which brought  
thee out of the Land of Ægypt. And he put one in v. 29.  
Bethel, and the other in Dan. And he made Temples  
in the excelses, and Priestes of the abiectes of the v. 31.  
people, which were not of the children of Leui.]  
And being admonished by a Prophete [which was  
sent from Iuda to Bethel, he returned not from his Ch. 13.  
wicked way, but on the contrarie part, he made of v. 1. 2.  
the most abiect of the people, Priestes of the excel-  
ses: whosoever would, he filled his hand (annoin- v. 33.  
ted their handes with oyle, as Schismaticikes apishly  
imitate some holie rites) and he was a Priest of the Ex. 29. v.  
excelses] not of the true Church, but of the places, 9. Leu. 8.  
where idols were worshipped. A most proper re- v. 7. &c.  
semblance of the present English Ministerie. For after Ind. 17.  
that King Henrie the Eighth, had (for imagined tem- v. 5.  
poral danger, & gaine) separated himself & his peo-  
ple from the Sea Apostolique, he made himself Head  
of the

Anno. Ed.

5 &amp; 6.

Eliz. 2.

6. 8.

Leuit. 8.

v. 2 &amp; c.

Nu. 8. v.

14. 15.

of the Church, or cheefe Priest. And 20 yeares after, six of the Clergie, and six temporal Lawyers were appointed, in the time of King Edward the Sixt, to deuise a forme of making Clergiemen. But as it is certaine that those of King Ieroboams creatiō, were not Priestes, but falsely so called, euen so manifest it is, that English Ministers are neither Priestes, nor Clergiemen, but mere Laimen. Because, as in the Law of Moyse, none were Priestes (no though they were of the familie of Aaron, who only were then capable of Priestthod) neither were others of the Tribe of Leui, right Leuites to serue in the ministerie of the Tabernacle, and Temple: vntil they were admitted, consecrated, & ordayned by spiritual auctoritie, with due Rites: so absolute necessarie it is, and euer was in the Church of Christ, that such as shal be Clergiemen must be lawfully called, ordayned, and consecrated to sacred functions, by the Apostles Successors: as the Apostles them selues were called, and ordayned by Iesus Christ: and others by them, and so continually by right succession, al Clergiemen haue their Ordination deriued from Christ. And therefore al others, otherwise pretending Ecclesiastical mission, vocation, or ordination, are mere laimen, intruders, and vniust vlturpers.

2. Lacking better pleas, the Sectaries of this time. vse two special shiftes to defend their pretended Ecclesiastical functions. Sometimes they say that al Christians (men, wemen, and children) are Priestes: and therefore nede not anie other ordination, but may be designed, by the Prince, or people, to exercise spiritual power. And vpon this, or no better ground, a secular Laiman, King Henrie the Eight: also his sonne, a childe scarce tenne yeares of age, King Edward the Sixt: and after them a woman, Quene Elisabeth, haue bene taken for Priestes, and made High Priestes, the Supreme heades of the

Protestant Ministers are no more Priestes, nor Clergie men, then those of Ieroboams making.

Sectaries of this time vse two false shiftes, to defend their pretended ministerie.

First they say that al Christians are Priestes



They pretend  
to prove their  
doctrine by  
holie Scrip-  
ture, but wrong  
vnderstood.

Church of England, and Ireland: and vnder them  
haue bene pretended Bishops, Ministers, Deacons,  
and Readers, al of the same creation; as being Prie-  
stes in their sense, by Baptisme: & put into possession,  
to practise spiritual power; the Prince by himself,  
and the people; and the rest by the same Prince, and  
by his commission. And this new doctrine, they  
would maynteyne by the holie Scripture: allea-  
ging sacred textes, for their purpose: For that S.  
Peter saith to al Christians. [Be ye also your selues *1. Pet. 2.*  
superedified, as it were living stones, a spiritual *v. 5.*  
house, a holie Priesthod, to offer spiritual hostes ac-  
ceptable to God, by Iesus Christ. You are an elect *v. 9.*  
generation, a Kinglie Priesthod, a holie nation, a  
people of purchase: that you may declare his vertues,  
which from darkenes hath called you into his mar-  
uelous light.] S. Iohn likewise saith that Christ hath *Apoc. 1.*  
made vs a Kingdom, and Priestes to God his Father. *v. 6.*  
And the blessed say to Christ [Thou hast made vs to *Ch. 5.*  
our God a Kingdom and Priestes.] Thus they finde *v. 10.*  
in the written word of God, to serue their turne,  
if themselues may vnderstand, and applic it as they  
list. But if they wil consider the whole passage, and  
search the true sense, they may see, that the Apostles *1o. 5. v.*  
and other blessed Sainctes, speake not of Priesthod, *39.*  
as it is properly taken: no more then of proper Sa-  
crifices, and of proper Kinges. For S. Peter saith,  
that al Christians ought to be such Priestes, as may  
offer spiritual hostes, not external proper Sacrifices.  
And consequently he speaketh of spiritual, vproper  
Priesthod. Albeit therefore such spiritual Priesthod  
was in the Iewes, of al the tribes; and is more ex-  
cellently in al good Christians: yet could not anie  
lawfully offer hostes, and immolate Sacrifice in the *Leuit. 27.*  
old Law, but such as were of the familie of Aaron, *v. 17. &c.*  
and were consecrated Priestes, and had no other *Nu. 3.*  
legal defectes. [Who only were appointed by God, *v. 10.*  
ouer

So did Core  
and his com-  
plices allea-  
ge

ouer the seruice of Priesthod.] So that Core, Dathan <sup>the word of</sup> and Abiron, with their complices did falsly, and <sup>God in defence of their</sup> wickedly denie the proper Priesthod of Aaron, pre- <sup>rebellious</sup> tending [ That al the multitude consisted of holie <sup>schisme.</sup> ones, and our Lord is among them.] Likewise S. Peter withal saith, that [ Christians are a Kinglie Priesthod] & S. Iohn, as also the other Sainctes say, that [we are a Kingdome, and Priestes] Yet are not al Christians Kinges, and Quenes, but al are spiritu- ally so called, that haue the dominion & superioritie ouer consciences, and sinnes, and doe not yelde to tentations: especially those which are wholly free from al concupiscēce, as the glorified are in heauen: and so al these are as Kinges in a Kingdom. And so whosoever imploy themselues, and their laboures, to the seruice of God, and offer al their actions, as spiritual hostes, an acceptable sacrifice to him, are spiritually Priestes. But as he, that denieth proper Kinglie power to be only in consecrated terrestrial Kinges, Quenes, & other ordinarie supreme Princes, and maketh al men Kinges alike: so he that denieth proper Priestlie power, to be only in consecrated sacrificing Priestes, and accounteth al to be Priestes alike: erreth grossly, & sediciously opposeth himself against especial power ordayned by God.

Perfect Chri-  
stians, and  
Sainctes, are  
spiritually  
Kinges, and  
Priestles.

3. But this shift sayling, English Protestants haue found an other Plea for themselues, contrarie to their former defense, and contrarie to al their other brethren and neighbours, in France, Germanie, Sweiserland, Holland, and Scotland: and wil nedes deriue their present Ecclesiastical Ministerie, from the Apostles, by the Apostolical Seat of Rome. To auerre this, they plead succession, without anie interruption, since the conuersion of our countrie to Christianitie: which they confesse was immediatly from the Pope of Rome. And therefore their new inuention is, that their first Protestant Bishopes of

Their second  
shift is newly  
deuised, pre-  
tending to  
deriue their  
imagined  
Clergie from  
the Aposto-  
lical Seate  
of Rome.

Protestants  
and we are  
now agreed,  
that Aposto-  
lical ordina-  
tion with con-  
tinual successi-  
on is necessa-  
rie.

Queene Elisabeths time, were Canonically consecrated by true Catholique Bishops: which is a most newly raised controuersie: not of doctrine (for euen by this new plea. they approue the absolute necessitie, both of Apostolical ordination, and of continual succellion) but in matter of fact. For prooffe wherof there can be no alleaging of holie Scriptures expected, neither from them, nor vs. But that this late found defense, is both false, in respect of the thing by them auouched, and also foolish, or very imprudent, in respect of their differing in opinion, from not only other Protestants, but also from themselves, these last yeares past, is declared by inuincible proofes, in sundrie lerned Booces, lately set forth, since they pretended the auctoritie of a Register of their owne, which they say, reporteth, that Master Parker, M. Young, M. Pilkington, Grindal, Horne, Sandes, Iuel, and others were consecrated with al due Rites, by Master Barlow, M. Scorie, and others. A wonderful Mysterie, that such a thing should be so long concealed, especially at first, when Catholique Writers, Doctor Harding, Doctor Sanders, Doct. Stapleton, Doct. Bristow, and others, in their printed bookes, expressly auouched that they were not Bishops. And Doctor Edmund Bonner, the true Catholique Bishop of London, openly pleaded in publique Court, before the Quenes Highcommissioners, that M. Grindal vniustly vsurped his Seat: and that the same M. Grindal was not only an vniust Intruder, but also that neither he, nor anie of the rest, was a Bishop, for lacke of necessarie consecration. Neither did M. Iuel answering Doct. Harding; nor M. Horne in his answer to D. Stapleton; nor M. Grindal in iustification of himself, or of anie of his felowes, nor anie other for them, once alleage, that they were consecrated by anie Bishop, formerly consecrated. Truly some of them should, & would then, without al doubt

So doe silence  
in such a  
case is very  
sufficient con-  
fession that  
there was  
then no such  
register.

al doubt, haue auouched the fact, and so haue produced their prooffe, and appealed to witnesse: and namely to the late pretended Register, if there had bene anie such. For they knew very wel, what was done. And indeede manie did know, when & how the new pretended Bishopes were made. And amongst others, M. Stowe, the ordinarie Historiographer then in London, knew and said (though the time suffered him not to write it) that these men, nominated by the Quene to be Bishopes, endeououred by al possible meanes, to haue bene consecrated by one ipecial Catholique Bishope (of Landasse) who finally refusing to doe it, and no possibilitie remaining, to ouertreate anie other, themselves being together, not in anie Church, nor Chapel, nor before manie witnesse, but such as they best trusted, in a priuate chamber, of an Inne, the Naghead in Cheape side, there M. Parker, M. Scorie, & the rest, euerie one shewing the Quenes Patentes, for their Nomination, M. Scorie (who had bene named, a Bishope, but not consecrated in King Edwards time) taking the Bible (or some other Booke) laide it vpon the heade, or shoulders, of euerie one, and said: Take thou power, and auctoritie to preach the word of God sincerely. And so they were esteemed to be Bishopes, and among the people went for Bishopes. Which when Catholiques denied them to be, especially Bishope Bonner hauing publickly pleaded, and others in wordes, and in print had auouched, that they were not Bishopes, to cure so desperate disease, with a violent medicine, at last the Parliament, in the eight yeare of Q. Elisabeth, enacted, that al such as had the Quenes Letters Patentes to be Bishopes, & were by her admitted into possession, should be so taken, helde, and esteemed, not withstanding anie omission, defect, impediment, of due consecration, or of what other thing soeuer

See D. Kel-  
lisons Examen  
Religionis re-  
formatæ. part.  
1 cap. 2. and  
D. Champe-  
nes Treatise of  
the Vocation  
of the Clergie  
ch. 14.

A new deuised  
forme signify-  
ing no more  
power in a  
Bishope, then  
in an other  
Preacher.

Anno Eli-  
sabethæ  
Octauo.

to the contrarie. This in dede is in record amongst the Actes of Parliament. But the pretended Register, imagined to be so long concealed, & now aucuched, hath no probabilitie at al to be true. But if anie wil nedes thinke ( which in dede is false , if a matter of feared fact can be shewed to be false ) that the first Bishopes, nominated by Quene Elisabeth, were canonically consecrated, and others following them, & so their Protestants whole Clergie, by the power and auctoritie, deriued from the Bishope of Rome, let them also (for viter reproch of their present pretended clergie) change their opinion, concerning the same Bishope, and Seate of Rome, and confesse that Bishope, and Seate of Rome to be right Christian Catholique, and Apostolical, and Supreme visible head of the militant Church in earth.

Seing they say their ordination is deriued from the B. of Rome, they must acknowledge that Seate to be Christian and Apostolical.

Priestes in the Law of nature had special Vocation.

In the written Law, their vocation was more exact.

And is most perfect in the Law of Christ.

4. In the meane time in further confirmation, that Clergimen must necessarily, besides Baptisme, and designation of the Layprince, or people, also haue spiritual mission, & ordination by the Apostles Successors: it is very certaine, and English Protestants wil not denie, that as the Priesthod of the Leuitical, and Aaronical Order, was instituted with manie special Rules, and holie Rites, and therin differed from the former Priesthod of the first borne, in the Law of nature: so Priesthod of the new Testament, which is instituted by Christ, by participation of his owne Priesthod, according to the Order of Melchisedech, doth farre excel al other Priesthod, either of the Law of nature, or of the written Law of Moses. And yet in the former Law of nature, it was *Gen. 25.* not sufficient to be the first borne, but his fathers *v. 5. Ch.* ordination was also required by his blessing, or other *27. v. 4.* declaration, & younger brothers also became Pri- *33. 36.* estes, and sometimes preferred before the elder, and al, when they married & had issue, were the Priestes of their owne families, but alwayes by order, some Rule

- Rule was obserued. More exactly when this order was changed, Priesthod was not only restrayned, to the familie of Aaron, and the other Ministerie in the Tabernacle, and Temple, to the Tribe of Leui, but also a prescript forme of consecrating those, that were without other impediments, was set downe in the Law: as is noted before. And namely that Priestes must be consecrated by the High Priest, and also the Leuites: & doe al their functions in subordination to the Priestes. For Moyse being extraordinarie High Priest, consecrated Aaron, and his foure sonnes And so Aaron was the ordinarie High Priest, to whom succeeded his sonne Eleazar: & so the rest.
- Art 41. §. 2.* And al that wanted this ordination, and succession were vnlawful vsurpers: as after that Manasses, the High Priest fel into apostasie, who built the schismatical temple in Garizim, he & his folowers, were al schismatical vsurpers. So was in like maner Iason, making an other schisme in Ægypt, where some Iewes remained after the Captiuitie. And also Menelaus, Lisimachus, and Alcimus, were vnjust vsurpers, for lacke of succession, & ordination. And the others were the true High Priestes, which rightly succeeded. To witte, Onias the second, Simon the second, Onias the third, Matthathias, Iudas Machabeus, Ionathas, Simon, Ioannes Hyrcanus, and so to Caiphas. Who, though he vvas vvicked, yet vvas the right High priest of that order.
- Num. 8. v. 6. 11. 21 Psal. 98. v. 6. Nu. 18. v. 4. Leuit. 8. v. 6. &c. Nu 8. v. 7. &c. 2 Mach. 4. v. 7. 10. 11* 5. There is an other Mission extraordinarie, without succession, but that necessarily requireth extraordinarie confirmation, by Miracles. So Moyse vvith his mission, receued power to vvork miracles, els the Israelites vvould not have beleued him, neither had they bene bond to beleue him. God also sent Samuel, extraordinarily ( vvho vvas borne rather by miracle then by common courte of nature, of his mother long barren) of the Tribe of Ephraim.
- 10 11. v. 49-51. Exo. 4. v. 2. &c. 1. Reg. 1. v. 10 20.* Mission without succession necessarily requireth to be proued by miracles.
- He was



He was miraculouſſs endewed with giſtes. He prophesied being a childe, and was ordayned of God, *Ch. 3. v. 4.* to admoniſh Heli. the High Prieſt of his fault, in not correcting his ſonnes. He alſo offered Sacrifice by ſpecial warrant from God, yet was no Prieſt, of Aarons order. Of whom the Royal Prophete ſaith [*Pſal. 98.* Moyses, and Aaron in the Prieſtes of our Lord, and Samuel among them, that inuocate his name.] King *v. 6.* Saul preſuming to offer Sacrifice, as he thought in caſe of neceſſitie, greatly offended God. So al the true Prophetes proued their miſſion from God, by *3. Reg. 18.* miracles, & falſe prophets hauing no miſſion, could *v. 23. 24.* neuer worke anie miracle: but when they were vrged ſo to iuſtifie their falſely pretended miſſion, failed therein, and were confounded. So that al the power of Prieſtes, & whole Clergie dependeth vpon *Leue. 14.* lawful diuine miſſion, and ordination, either ordi- *v. 14.* narie by ſucceſſion, and ordination of thoſe, whom God inſtituted, and declared by miracles to be of his owne ſending, and ordinance: or els, by new miracles. By neither of both which proofes, can Proteſtants ſhew themſelues to be anie Clergie men at al except ſuch as being ordained, and conſecrated in the Catholique Apoſtolique Church, & are Apoſtates, from their Order: and ſo can not lawfully execute anie Eccleſiaſtical function, but ſacrilegiouſly in hereſie, or at leaſt in ſchiſme, and mortal ſinne, to their owne, and their complices greater damnation. Of ſuch intruders and vſurpers, our Lord, by his Prophete Ieremie ſaith: [*Ch. 23.* The Prophetes prophecie falſely in my name: I ſent them not, *v. 21.* and I commanded them not, neither haue I ſpoken *Ch. 27.* vnto them: lying viſion and deceitful diuination, *v. 15.* guilfulnes, & the ſeduction of their owne hart, they prophecie vnto you] Where he alſo denounceth vnto ruine, both to falſe Prophetes, or preachers, which come without ſeding, & to the people which heare them.

Proteſtants can neither proue their pretended miſſion by right ordination, as ordination: nor by miracle, as extraordinary.

\* Michas thought himſelf wel ſped, with an Apoſtate Leuite, in place of a Prieſt. *Iudic. 17. v. 13.*

Ruine threatened to al falſe preachers, and to al that heare them.

6. Much more the same necessitie of mission, and ordination is proved in the new Testament. S. Iohn Baptist gaue this for a general rule, to his owne disciples, that [A man can not receiue anie thing vnles it begeuen him from heauen] speaking of Christ himselfe, that he had his mission, & spiritual power from heauen. Our Lord also confirmeth the same, saying [He that entreth not by the doore into the folde of the sheepe, but climeth vp another way, he is a theefe, and a robber. But he that entreth by the doore, is the Pastor of the sheepe] Cōformably hereunto, when Christ our Lord would ordaine true Pastors. [He called his disciples, & he chose twelue of them: whom also he named Apostles.] That is in English, Men sent, Messengers or Legates. [Afterward he designed also other Seuentie two, and he sent them, two and two before his face, into euerie citie and place, whither himself would come.] Further shewing the necessitie of mission deriued from God, he willed al to pray God to send spiritual Pastors, saying: [The haruest truly is much, but the workemen few: Desire therefore the Lord of the haruest, that the send workemen into his haruest] Againe after his Resurrection, sending his Apostles into al the world, he declared first his owne power, by meanes of heauenlie mission: & in vigour therof, sent them saying [As my Father hath sent me, I also doe send you.] At an other time, a litle before his Ascension, he said [Al power is geuen to me in heauen, and in earth: going therefore, teach ye al nations.] S. Paul speaking of the same necessitie of mission, as of a doctrine wel knownen to al Christians, saith confidently to the Romanes [How shal they preach, vnles they be sent?] And declaring Christs Priestthod, saith that he (as Man) was also called therto of God. [Neither doth anie man (saith he to the Hebrewes) take the honour to himself,
- Necessitie of due ordination is further confirmed by the new Testament.*  
*So S Iohn Baptist taught.*  
*So Christ sent his Apostles.*  
*And the other seuentie two Disciples.*  
*S. Paul inculcath the same necessitie of mission.*

but he that is called of God: as Aaron. So Christ  
also did not glorifie himself, that he might be made  
a Highpriest: but God that spake to him: My Sonne  
art thou, I this day haue begotten thee: Thou art a  
Priest for euer, according to the order of Melchise-  
dech ] The very same Christ being according to his  
Deitie, the onlie Sonne of God, yet according to his  
humanitie, was called of God, in maner as Aaron  
was, and was made a Priest, according to the order  
of Melchisedech. Thus by ordinarie calling, ordina- *Mat. 28.*  
tion, and mission, the Apostles were sent by Christ. *v. 19.*

Particular  
Apostles, of  
special na-  
tions.

S. Matthias was afterward ordayned by the other *Act. 1. v.*  
Apostles. Likewise S. Paul, and S. Barnabas were *26. Ch. 13.*  
ordayned by others. Epaphraditus was made a par- *v. 2. 3.*  
ticular Apostle of the Philippians: and Epaphras of *Phil. 2.*  
the Colossians, not by themselues, but by the other *v. 25.*  
Apostles, S. Timothee, and S. Titus were ordayned *Colos. 1.*  
by S. Paul. And they ordayned others, in cities and *v. 7.*  
prouinces, as appeareth by S. Pauls Epistles, written *1. Tim. 5.*  
to them afterwards. Such Preachers, and particular *v. 22.*  
Apostles were S. Fugatius, and S. Damianus sent by *Tit. 1. v. 5.*

As of Britanes  
and English.

S. Eleutherius Bishop and Pope of Rome, into our  
Iland of great Britanie: King Lucius requesting the  
same of the Pope. Such an Apostle was S. Augustin,  
sent into the same Iland to our English, and Saxon  
nation, by S. Gregorie the Great, also Bishope and  
Pope of Rome. From whence al our true English  
Pastors, and Clergie had their calling, ordination, &  
mission. And from the same Apostolique Seate must  
stil haue it. Els it is cleare that they can not possibly  
be of the true Clergie.

Such as haue  
attempted to  
proue their

7. And therfore Protestants, Puritanes, & al others,  
that can not proue themselues to be so ordained, and  
sent, want the very essence, and substance of Cler-  
gimen. But if they wil pretend extraordinarie or-  
dination, and mission from God, then must they  
proue it, and make it manifest by miracles. Yet let  
them

them beware withal, if they shal attempt to make this prooffe, lest it fall to them, as it did to [ certaine Iudaical Exorcistes, who (after the promulgation, & receiuing of Christs Gospel, and new Law) assayed to inuocate the name of our Lord Iesus, vpon them that had euil spirites, saying [ I adiure thee by Iesus, whom Paul preacheth. And there were certaine sonnes of Sceua a Iew, cheefe Priest, seuen, that did this. But the wicked spirite answering said to them: Iesus I know, & Paul I know; but you, what are you? And the man in whom the wicked spirite was, leaping vpon them, and maistring, both (the Iudaical Exorcistes, and the Highpriestes sonnes) preuailed against them: so that they fled, out of that house, naked, and wounded ] The like successe is authentically recorded, to haue fallen vpon Martin Luther, the Apostate frere: who was in deede a Priest, but by apostasie being degenerate, had lost all his power, and iurisdiction ouer diuels, and so became the diuels slaue. This by the way. And now we procede to declare, that besides vocation, ordination, and mission ( which are so essential, that without them, none can be of the Clergie) there be also other things required, as accidental qualities, that they may be good, and fitte Clergimen, in the Church of Christ.

*Altor. 19.*  
*v. 13.*  
 14.  
 15.  
 16.  
 3. Reg. 18.  
*v. 26. &c.*  
*Anno Do.*  
 1545.  
*See Sta-*  
*philus. &*  
*Cocleus:*  
*in Actis*  
*Lutheri.*

*false pretended missions by miracles, haue alwayes failed therein, and bene con-founded.*

*Competent qualities; especially of age, maners,  
 and lerning, are conueniently required  
 in Clergimen.*

## ARTICLE. 43.

Qualities are of such importance, that wheras all things are good by their creation, and proper nature, if also their qualities be good, they do adorne the same things, and make them better; but if the

*By good or bad qualities the things,*

qualities

which by nature are good, doe become better, or worse.

qualities be euil, they deprauē the thinges; and the better a thing is by nature, so much the better, or worse it is made by acceſſe of good, or bad qualities. As we ſee in the bleſſed Angels, and wicked diuells: in holie men, and impious: and in al ſtates of men, as euerie one is qualified, ſo are they good or bad. And therfore in deſigning of men to be made Clerkes (which ought by word and example, to teach and direct the Laitie, in the way of God, and good life) manie thinges are required, which may al be reduced to three ſpecial heades. That they haue competent age; knowen good maners, and vertues: and ſufficient knowlege and learning, in the Law of God, for that ſtate, wherto euerie one is call'd.

2. Concerning age there is no expreſſe Rule in the new Teſtament. But in the Law of Moyſes, which was a figure, the Leuites were at firſt numbred, euerie male from one moneth and vpward: and then deſigned for the ſeruice of the Sanctuarie, and made participant of the benefites & priuileges, perteyning to that Tribe: but were not conſecrated to their ſeueral functions, vntil the age of twentie ſiue yeares. And thence forth did execute al the offices, belonging to their ſeueral orders, vntil they were ſixetie yeares of age: from which time they were deliuered, from al burdenous ſeruice, and were only [to kepe the thinges, that were commended to them, but not to doe the very workes] The children alſo of Aarons familie, were made participant of benefites, and priuileges, with their fathers, from their birth: and were conſecrated Prieſtes, at competent age, when they were able to kil the viſtims, dreſſe, and ſacrifice them; whether before or after twentie ſiue yeares, is not expreſſed in the written Law. But the lewes had an ancient Decree, that none ſhould read certaine hard partes of holie Scriptures, vntil they came to thirtie yeares of age. Wherof I here make

Num. 3.  
v. 15. 42.

Ch. 8. v. 7.  
7. 24.

25.  
26.

The Leuites in the old Law, were participant of priuileges, from their infancie: but conſecrated to their ſeueral offices, at the age of twentie ſiue yeares.

The lewes were forbid to read certaine partes

*Luc. 3.* make mention, because Christ our Saviour, begane  
*v. 23.* first to preach publicly about that age: only once  
*Ch 2. v.* before, at the age of twelue yeares, making manifest  
*42. 47.* shew of his Diuine wildom. Now by ordinance of  
 the Catholique Church, children hauing no other  
 impediment, and hauing lerned to read Latine dis-  
 tinctly (or in Grecian countries, to read Greke)  
 may be admitted, by first Ecclesiastical Tonsure, into the  
 state of the Clergie, from the age of seuen yeares complete,  
 so that they be first confirmed; and doe incline in wil,  
 rather to procede in that state, then to depart from it:  
 yet without obligation, to the one or the other. But more  
 ordinarily they are differred, til they come to twelue  
 yeares. The foure lesse Orders may be receiued at the  
 age of eightene yeares. Subdeaconishipe, at ful one  
 and twentie. Deaconishipe at twentie three complete.  
 And Priesthood at completetwentie foure. And thirtie  
 yeares of age are required, before anie be consecrated  
 Bishoppe because maturitie of Iudgement, Vertues,  
 and lerning, fitte for so high power, and dignitie,  
 can not ordinarily, be wel supposed in younger age.  
 Yet may the Church dispense, in the want of age,  
 with anie, in whom sufficiencie is otherwise found,  
 other iust cause therewith concurring.

of holie Scripture, before the age of thirtie yeares.

Children may be made clerkes at seuen yeares of age, more conueniently at 12. yeares.

Clerques may receiue the foure lesse Orders at 18. yeares.

May be made Subdeacons at 21.

Deacons at 23. Priestes

at 24. Bishoppes at 30. complete,

*Ecclesi. 32.*  
*v. 1. &c.*

3. In the next requisite condition, of competent perfection in maners, there can be no lawful dispensation: but due examination is to be made, and good testimonie to be geuen, by such as know their approved vertues: not only by Clergimen, but in some case also by secular persons. According as S. Paul willed S. Timothee, in that time, when Christians liued, and conuersed in temporal causes, amongst  
*1. Tim. 3.* Infidels, not to geue holie Orders, to [ a Neophite  
*v. 6.* (one lately conuerted to Christianitie ) lest puffed  
*v. 7.* into pride, he fall into iudgement of the diuel. And, he (that was in those dayes to receiue holie Orders)

Good maners are necessarily required.



Diuers Irregularities hinder the lawfull taking of holie Orders.

must haue also good testimonie, of them that vvere vwithout: that he fal not into reproch, and the snare of the diuel: ] Because the diuel intrappeth manie foules, by the scandalouse life, or doctrine, of bad Clergimen. It is therfore prouidently foreseene by the Church, & exact Rules are set downe, that none be admitted, contrarie to the same rules, but are refused, as irregular, or not sufficiently approued. And this Irregularitie is contracted, not only by certaine enormous crimes, but also by natural defectes, and by some iust, and lawfull actions. As by vvilful murder, manslaughter, obstinate heresie, and apostasie: those that are illegitimate by birth: or haue notorious deformitie in bodie: those that haue married tvvise, or haue married widowes: those that haue cooperated to the death, or maiming of anie person, although lawfully, which is no sinne: yet is a defect, of such lenitie, as is required in Clergimen. These and some other faultes, and defectes, doe hinder from being made of the Clergie, vwithout special dispensation, vpon iust cause. As is largely declared in particular Bookes, vvritten for this purpose, to vvich vve remitte them, vvhom it concerneth. The groundes of these Ecclesiastical Lawes, appeare to be iust conuenient, & most agreable to holie Scriptures: partly by example of the old Lavv; more especially by some particular aduertisments, and by general auctoritie, geuen to the Church in the nev Lavv of Christ.

The conuenience of these Ecclesiastical Lawes is shewed by holie Scriptures.

4. In the Law of Moyse, which was but a shadow of Christian perfection, diuers vv ere excluded, euen of Aarons familie, from offering Sacrifice [ Speake *Leu. 21.v.* to Aaron (said our Lord to Moyses) The man of thy *16.17.18.* fede, through out their families, that hath a blemish, shal not offer breades to his God, neither shal he approach to his ministerie. If he be blinde, if lame, if he haue a litle, or a great, or a crooked nose: if his  
foote

20. foote be broken, if his hand, if he be crooke backed  
or bleareyed, or haue a pearle in his eye; or a con-  
tinual scabbe, or drie scurfe, in his bodie, or be burnt.
21. Euerie one that hath a blemish, of the seede of Aaron  
the Priest, shal not approach to offer the hostes to the  
Lord, nor offer the breades to his God. He shal eare  
notwithstanding of the breades, that are offered in  
the Sanctuarie. Yet so that he enter not within the  
veile, nor approach to the Altar, because he hath a  
blemish, & he must not contaminate my Sanctuarie.  
I the Lord that sanctifie them. ] Some things did  
also debarre Priestes from participation of things  
sanctified [Say to them, & to their posteritie: Euerie  
man of your stocke, that approacheth to those thin-  
ges, that are consecrated, and which the children of  
Israel haue offered to the Lord, in whom there is vn-  
cleannes, shal perish before the Lord. I am the Lord.
- Ch. 22.  
v. 3. The man of the seede of Aaron, that is a leper, or hath  
a fluxe of seede, shal not eate of those things, that  
are sanctified to me, vntil he be healed &c.] These
- v. 4. impediments, as they were ordinances of the old  
Law, doe not binde Christians: but such are now  
Irregularities, as the Church of Christ, directed by  
his Spirite, declareth to be such, as I touched euen  
now. Al kinde of mortal sinne remayning in the  
soule doth much more hinder, from lawfull recei-  
uing anie holie Order, or anie other Sacrament (ex-  
cept Baptisme, and Penance) and from ministering  
anie Sacrament, vntil such sinners be cleansed from  
their sinne. To such greuous sinners [God hath said  
(by his Prophete Dauid) Why dost thou declare my  
iustices, and takeit my testaments by thy mouth?]  
And because the Sacrifice, and Sacraments of the  
Law of grace, are most pure in themselues, Christ  
requireth much puritie in his Ministers [For he is  
(saith the holie Prophete Malachias) as it were pur-  
ging fire, and as the herbe of fullers: and he shal sitte  
purging,

Diuers cor-  
poral blemi-  
shes made  
Priestles ir-  
regular in the  
old Law.

The Law of  
Moyles doth  
not binde  
Christians,  
but by exam-  
ple of it the  
Church of  
Christ ordai-  
neth Lawes  
conuenient  
for this time.

Psal. 49.

v. 16.

Mal 3.

v. 2. 3.

purging, and cleansing the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, & as siluer, and they shal be offering Sacrifices to our Lord in iustice.

Virtues required in Clergimen are signified by the paraments of the Clergie.

5. Further also the virtues required in clergimen (especially of the new Law) were signified in the holie vestments of Aaron, and the other Priestes, & are represented by the consecrated paraments of the Christian Clergie, and holie Altars. As being made by Gods appointment [of gold, and hyacinth, and purple, and scarlette twise dyed, and silke; adorned also with manie, & excellent precious stones] which in general signified, puritie of life, discretion in iudgement, sincere intention, contemplation of God, suppartation of the peoples infirmities, solicitude of their spiritual good, examplar life, sound doctrine, and band of vnion. *Exo. 28. v. 5. 9. 17. 18. 19. See before Art. 2. Page. 23.*

S. Paul specifyeth certaine qualities requisite in the Clergie.

6. S. Paul expresseth also some special conditions in particular requisite, in the Christian Clergie: comprising Priestes, vnder the name of Bishopes (for in the primitiue Church most part of Priestes were also Bishopes) and vnder the name of Deacons, al other inferior Orders, he writeth thus to S. Timothy [If anie man desire a Bishopes office (or consequently a Priestes office) he desireth a good worke. It behoueth therfore a Bishope (& likewise a Priest) to be irreprehensible, the husband of one wife (for a man that hath bene once married, might receiue holie Orders, but not if he haue married twise) sober, wife, comelie, chaste: a man of hospitalitie, a teacher, not geuen to wine, no fighter, but modest, no quarreler, not couetous, wel ruling his owne house, hauing his children subiect withal chastitie.] Deacons in like maner (and so Subdeacons, Acolytes, and the rest) chaste, not duple tongued, not geuen to much wine, not folowers of filthie lucre: hauing the Mysterie of faith, in a pure conscience. And let theise also

*Art. 20. v. 17. 28. Tit. 1. v. 5. 7. 1. Tim. 3. v. 1. v. 2. 3. 4. v. 8. 9. 10.*

- also be proved first, and so let them minister, hauing  
*Ch. 5. v.* no crime.] Againe he saith in the same Epistle [ Im-  
*22.* pose handes on no man lightly, neither doe thou  
communicate with other mens sinnes.] The very  
same in substance, he writteth to S. Titus, an other  
*Tit. 1. v.* Bishope, saying [ For this cause I left thee in Crete,  
*5. 6.* that thou shouldest reforme the thinges that are  
wanting: and shouldest ordaine Priestes by cities, as  
I also appointed thee; If anie be without crime; the  
husband of one wife (not *bigamus*) hauing faithful  
children, not in the accusation of riote, or not obe-  
*v. 7.* dient. For a Bishope (so he calleth the same persons,  
Bishopes, whom in the sentence before he called  
Priestes) must be without crime, as the stuard of  
God, not proud, not angrie, not geuen to wine, no  
*v. 8.* striker, not couetous of filthie lucre; but geuen to  
hospitalitie, gentle, sober, iust, holie, continent:  
*v. 9.* embracing, that faithful word, which is according  
to doctrine, that he may be able to exhort, in sound  
doctrine, and to reprove them, that gayne say it.]  
*1. Pet. 5.* Most agreeably S. Peter exhorteth al Bishopes, and  
*v. 2.* Priestes (vnder the name of Seniors, as common to  
both) saying [ Feede the flocke of God, which is  
among you: providing not by constreint, but wil-  
lingly according to God: neither for filthie lucre  
sake, but voluntarily: neither as ouerruling the Cler-  
gie, but made examples, of the flocke from the hart]  
Finally Christ himself by his Angel, commendeth  
such Prelates, as are formerly described by his Apo-  
stles, for their wel doing, and by threatens recalleth  
others to penance, saying to the Bishope of Ephesus:  
*Apoc. 2.* [I know thy workes, and labour, and thy patience;  
*v. 2.* and that thou canst not beare euil men, & hast tried  
them, which say themselues to be Apostles, and are  
not, and hast found them liars. And thou hast pa-  
*3.* tience, and hast borne for my name, and hast not  
fainted. But I haue against thee a few thinges: be-  
*4.*

S Peter re-  
quireth the  
same good  
qualitie in  
Clergimen.

Christ our  
Lord requi-  
reth the same.

because thou hast left thy first charitie. Be mindful  
therfore from whence thou art fallen, & do penance,  
and doe the first workes. But if not, I come to thee,  
and wil moue thy candlestick out of his place,  
vnles thou doe penance. But this thou hast, because  
thou hatest the fastes of the Nicolaites, which I also  
hate. ] To the Bishoppe of Smyrna he saith [ I know  
thy tribulation, and thy pouertie, but thou art rich,  
and thou art blasphemed of them, that say them-  
selues to be Iewes, & are not, but are the synagogue  
of Satan. Feare none of these things, which thou  
shalt suffer. Behold the diuel wil send some of you  
into prison, that you may be tried, and you shal haue  
tribulation ten dayes. Be thou faithfull vntil death:  
and I wil geue thee the crowne of life. ] In like  
maner to the other fīue particular Bishoppes of Perga-  
mus, Thyatiria, Sardis, Philadelphia, and Laodicia:  
praising their vertues, and admonishing them to  
amend their fautes.

Perpetual cha-  
stie is requi-  
red in those  
that take the  
greater holie  
Orders.

It was pre-  
figured in the  
old Law.

7. For better attayning, and conseruing necessarie  
vertues, in Clergimen, especially of the greater Or-  
ders, Subdeacons, and so vpward. The holie Church  
hath decreed, that before Clerkes be admitted, to the  
same greater Orders, they doe voluntarily promise,  
to kepe perpetual chastie, embracing herein the  
Euangelical counsel [ Making themselues Eunuches  
for the Kingdom of Heauen (our Sauour saying to  
his disciples) He that can take, let him take ] this  
state vpon him. Which holie Institution was pre-  
figured, and in part obserued, by the Priestes of the  
old Law: in that they being married, liued separatly  
from their wiues, al the tspace of times, whiles they  
executed their Priestlie functions, in the order of  
their courses before God, to offer incense entring  
into the Temple of our Lord. As appeareth by Za-  
charias the Priest. Who doing this Priestlie func-  
tion in his proper course, remayned in the Temple,  
vntil

v. 5.

v. 6.

v. 9.

10.

v. 12. 18.

Ch. 3. v.

1. 7. 14.

v. 12.

1. Par. 24.

v. 8. 19.

Luc. 1. v.

8. 9.

7. 23. vntil [ the dayes of his office were expired ] then, & not sooner [ He departed into his house ] How much more conuenient is it, that Priestes of the new Testament, doe liue in perpetual chastitie, without cumber of wife, and children; seing their function is not by course only of interrupted times, but continually, euerie day to serue at the Altar, of a farre more excellent Sacrifice? This state of life was alio

Isa. 56.

v. 4.

prophecied by Iſaias, saying [ Let not the Eunuch say Behold I am a drie tree. Because thus saith our Lord to the Eunuches: They that shal kepe my Sabbathes, and shal choose the thinges that I would, and shal hold my couenant: I wil geue vnto them, in my house, and within my walles, a place, and a name, better then sonnes, and daughters; an euerlasting name wil I geue them, which shal not perishe. ]

v. 5.

8. Al the Apostles according to this prophetic, & to our Sauours counsel, though it was no precept, such as were vnmarried so remained, & such of them as were married, parted with their wiues: as appeareth by Christs answer to S. Peter, demanding what reward he and his felowes should haue, which had left al, and folowed him: our Lord [ said to them: Amen I say to you; that you which haue folowed me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you alio shal sitte vpon twelue seates, iudging the twelue tribes of Israel. And euerie one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake, shal receiue an hundred fold, and shal possesse life euerlasting ] where you see, that amongst other thinges, they had left their wiues, to folow Christ, and that the same is both lawfull, and meritorious of reward [ an hundred fold, in this time (saith S. Marke, to write abundance of grace) and in the world to come life euerlasting. ] S. Paul likewise gaue the same counsel,

It was also foretold by Iſaias the Prophete.

The Apostles and primitive Priestes of Christ obserued perpetual chastitie.

Mat. 19.

v. 27

v. 28.

v. 29.

Mat. 10.

v. 30.



S. Paul by word and example taught the same.

The Church compelleth none to promise, but only admitteth such as wil promise.

By the like voluntarie promise they are also bound to the Canonical houres

Competent learning in euerie Order is also required.

declaring withal, that it is no precept (before it be 1. Cor. 7. promised) and both proposed his owne example, v. 25. 29. and his reason, why it is better to lincingle, saying [I would haue you to be without carefulnes. He v. 8. 32. that is without a wife, is careful for the thinges, 33. that pertyne to our Lord; how he may please God. But he that is with a wife, is careful for the thinges, that pertyne to the world; how he may please his wife; and he is diuided.] Seing therefore, so manie of their free wil, through Gods grace are disposed to make this promise of perpetual chastiue, it is most conuenient, only to admytte such to the greater holie Orders, they being both sufficient in number, that there is no want: and more apt for sacred functions.

9. These adde also of their owne accord, without compulsion, an other holie promise, eiter to sing daily in the Quire with others, or in supplietherof, to read euerie day, the Diuine office of the seuen Canonical houres, which is composed of the Holie Psalmes, and other holie Scriptures, with sacred Psal. 118. Histories, Sermons, and Homilies, of the ancient, v. 62 164 Fathers, and Doctors of Gods Church But of these and other Euangelical Counsels, which are not precepts, til they be promised by free, and voluntarie Part. 3. vow, more is to be said after the explication of the Art. 48. ten commandments.

10. Competent learning, is the third necessarie, and special qualitie, required in the seuerall orders of the Clergie. For the first entrance to be made Clerkes §. 2. it sufficeth by the ordinance of the Church, that they can read Latine, or in the Grecian contries, Greke, as is noted before. Before they be promoted to the foure lesse Orders, it behoueth that they vnderstand Latine, or Greke. It is moreouer requisite, that Subdeacons be able to catechize, and instruct the Luc. 10. people in the principal pointes of Catholique Faith v. 1. 9. and

Mat. 28.

v. 19.

Ofes. 4.

v. 4. 6.

Mal. 2.

v. 7.

Tit. 1.

v. 9.

and Religion. Deacons ought to be able to preach, or at least priuately to teach, and exhort, both in matter of faith, and good life: in those especial vertues which pertain, to euerie estate of Christians, & so to assiste Priestes also in that office. In Priestes is required sufficient knowlege to discerne, and iudge al ordinarie cases, touching sinnes, and matters of conscience: to resolute the people in such spiritual doubts; especially such Priestes, as haue the pastoral charge of soules. Bishopes ought to be indued with ample, and exact knowlege, in al the sacred Scriptures of the old, and new Testament. [ For the lip- pes of the Priest ( saith Malachias ) shal kepe know- lege, and the Law they shal require of his mouth: because he is the Angel of the Lord of hostes ] which is specially meant of the cheefe Priestes, that is, of Bishopes in the Church of Christ. For to them it properly pertaineth, to define in holie Councils, & Consistories, al pointes of faith, and general causes of spiritual controuersies amongst Christians, together with the Supreme Bishope, in greatest difficulties. And it behoueth al Bishopes to be able, to teach, and decide, such doubtres as commonly occurre [ac- cording to sound doctrine, and to reprove them, that gaynsay it.]

In Pastors, & especially in Bishopes more exact knowlege in al Christian doctrine is required.

*The principal power of Holie Orders, is to con-  
secrate, and offer Christs bodie and bloud,  
in the Holie Sacrifice.*

## ARTICLE. 44.

Heb. 5.

v. 1.

**T**O what both general, and especial purpose, some men are taken from their former state of the Laitie, and made of the Clergie, S. Paul teacheth saying [ Euerie Highpriest taken from among men, is appointed for men, in those thinges, that pertain to God :

A breefe ex-  
plication of  
S. Pauls sen-  
tence. Heb. 5.  
v. 1.

Al the infe-  
rior Orders  
are subordi-  
nate to Priest-  
hod.

to God: that he may offer giftes, and Sacrifices for  
sinnes.] In this sentence are breeffly cōteyned diuers  
particular pointes. For vnder the name of High-  
priest, the Apostle declareth in general the function  
of al Priestes, and of Leuites also, in the old Law, and  
of al Clergimen in the new Testament. For they are  
al ordained Minilters in the se thinges, that peculi-  
arly pertyne to God, and Diuine Service. In that  
he saith: they are taken from men, it is euident that  
Ecclesiastical Minilters, are of Mankinde, not of An-  
gelical spiritues; secondly that they are separated in  
state from other men: from the state wherein they  
were borne, and made of an other state, wherof  
they were not before. In saying, they are appointed  
for men, he plainly sheweth that the Clergie is in-  
stituted for the benefite of al mankind, themselues  
and others. Saying: in those thinges that pertyne  
to God: he declareth, that their office is to haue the  
charge of diuine thinges, to deale as mediators be-  
tween God, and his people. Lastly saying [ that he  
may offer giftes, and Sacrifices for sinnes] he telleth  
the principal function of the whole Clergie, to be  
the oblation of Sacrifice. For albeit onlie Priestes, *Leu. 9. v.*  
can offer Sacrifice, yet al other inferior Orders are *2. 7. &c.*  
subordinate to Priesthod, and are especially to assist  
for the performing of Sacrifice, as the Leuites were  
subordinate to the Priestes of Aarons Order. For so  
God commanded Moyse, saying [ Thou shalt geue *Nu. 3.*  
the Leuites, for a gift to Aaron and to his sonnes, *v. 9. 10.*  
to whom they are deliuered of the children of Isra-  
el. But Aaron, & his sonnes, thou shalt appoint ouer  
the seruice of Priesthod [to burne incense, vpon the *1. Reg. 2.*  
Altar] and to offer al other Sacrifices [ The stranger *v. 28*  
that approacheth to minuter shal dye] Wherfore, as *2. Par. 26.*  
in the Law of Moyse: so in the Law of Christ, onlie *v. 18.*  
Priesties can offer Sacrifice: & al other Clergimen are  
specially deputed to assist them, in the most sacred  
Action

Action, of consecrating Christs bodie and blood, & offering the same in Sacrifice.

*Art. 18.* 2. Being therefore abundantly proved already, that  
*Art. 22.* Priestes haue powre to consecrate the true and real

bodie and blood of our Lord Iesus Christ, in the formes of bread and wine: and to offer the same in Sacrifice, it necessarily foloweth, that this is the most excellent of al whatsoeuer offices, and sacred functions, which are in the whole militant Church of God: in so much that if our Aduersaries would beleue it, as it is declared by the plaine wordes of Christ himself, written in his new Testament, they would easily also grant, and confesse, that the same is of al

*Psal. 110.* others, the most sufferegne powre, which God hath  
*Ps. 45.* geue to mortal men. For the greatnes therof (which they falsely cal an impossibilitie) is the cheefe, and

*Art. 18.* maine difficultie, which moueth them so peremptorily to denie, that there is, or can be such powre  
*6. 3.* in anie man, yea in Christ himself, so to change, and transubstanciate bread, & wine, into his owne substantial bodie, and blood. For if they wil once acknowledge this powre to be in Christ, & to be communicated by him to his Priestes, they wil then most easily graunt, that it is absolutely the greatest, & most excellent powre of al powers in this world.

3. Which is further declared, by these two manifest Theological demonstrations. First, seing al spiritual functions (which farre excel al temporal, and ciuil powre) doe either apperteyne immediatly to our dutie towards God Omnipotent, the most B. Trinitie: or to our dutie towards Christ, as Man: or towards the Church his mystical bodie; it is cleare that the consecration of his bodie, and blood, in the formes of bread and wine, perteyneth directly to his owne real bodie and blood, which consist in his Diuine Person: and therefore this sacred function so farre excelleth al functions perteyning to his mystical bodie

Whosoever beleueth the Catholique doctrine that Priestes can consecrate & offer the B. Sacrifice of the Altar, wil easily confesse that it is the most excellent function in the Church of God.

Which is further proved, because it concerneth Christ himself in his owne bodie and blood.

And because  
Sacrifice is  
the most ex-  
cellent exter-  
nal Act of Re-  
ligion.

bodie, the Church, as himself the Head excelleth *Ephes. 5.*  
the same Church, his mystical bodie. Secondly seing *v. 23.*  
Sacrifice is the most principal, and most excellent  
external Act of Religion (due to God onlie) and the  
cheefe external dutie, which man oweth, or can ex- *Exod. 22.*  
hibite to God. And seing that Priestles are constituted *v. 20.*  
the onlie Ministers of Christ, to consecrate, & offer  
this onlie proper Sacrifice of the new Testament, *Art. 23.*  
which infinitely excelleth al Sacrifices of the old  
Law, being the very same, with that vpon the crosse,  
not differing in the host, which is offered, but only  
in maner of oblation (to witte, there bloudily, here  
vnbloudily) it is euident, that the most principal  
function, of al holie Orders, consisteth in consecra-  
ting, and offering the same most blessed Sacrament,  
and Sacrifice of Christs bodie & bloud, in the visible  
formes of bread, & wine. So let vs procede to speake  
of an other Priestlie, and Ecclesiastical function.

*An other power of holie Orders is Iurisdiction:  
to feede and gouerne the Church.*

## ARTICLE 45.

Al spiritual  
powre is ge-  
uen for two  
endes.

For the serui-  
ce of God.

And health of  
soules,

Spiritual power perteyneth, & is directed to these  
two general purposes: to the better performing  
of mens seruice towards God: and for better obrey-  
ning the health of soules, which two endes are al-  
wayes so conioyned, that when the one is rightly  
done, the other also is implied. For whatsoeuer  
seruice pleaseth God, the same is profitable to the  
soule, because [God is a remunerator, or rewarder, *Heb. 11.*  
to them that seeke him] by duly seruing him. And *v. 6.*  
the health of soules is of al thinges most gratul to  
God. [For this is the wil of God (saith S. Paul) your *1. Thes. 4.*  
sanctificatiō.] To this duple purpose, Christ our Lord *v. 3.*  
hath ordayned Priestles, & other Clergimen, for the  
better performing of al Gods due Seruice, wherby  
soules

soules may also receiue his grace; and for the sanctifying of soules, wherby God may be more glorified, whiles his spiritual Ministers, as officers betwixt him and men, doe those especial thinges, for themselves and others, which others can not performe. As to offer the dread Sacrifice, which is the cheefest function (as is now declared) and next thereto, is the power to absolue from sinnes, by the Sacrament of Penance: a power only geuen to Priestes: as also to be the ordinarie Ministers of al the other Sacraments, yea and the onlie Ministers of the most part of them. Likewise spiritually to feede, and gouerne the militant Church generally: as S. Paul speaketh in the place before recited [ to doe those thinges for men, that pertaine to God ] to witte, mens spiriual affayres, which Laimen can not doe, but Clergimen onlie, being taken for this purpose, from the Laitie. For so it is euident by the Apostles doctrine, that as temporal affayres are managed by temporal Princes, Magistrates, and other secular persons: so spiritual causes, whatsoeuer pertaining to the principal Seruice of God, and spiritual health of soules, belong to spiritual Prelates, Priestes, and other Clergimen. Which is further declared by other like testimonies, of the old and new Testament, as the one is a figure, or exemplar shadow of the other.

Other offices, of the Clergie are to teach Christian doctrine, to minister al Sacraments, and to gouerne the Church spiritually.

See §. 6.

Heb. 5.  
v. 1.

2. God hearing the crie of his people, sore afflicted in Ægypt, and intending to deliuer them, could haue done it, by manie other meanes, yet would releue them, by the ministerie of Moyse. Whom therefore he called from the keeping of sheepe, made him an extraordinarie Priest, for this extraordinarie purpose, not only by him to deliuer the whole people from their seruitude in Ægypt, but also by him, to lead them in the deserte, and there by him, to geue them a written Law. And withal to make Aaron and his sonnes, and successiuelly their sonnes, the

God who can doe al thinges without secondarie causes, yet vseth the ministerie of his creatures.

He sent Moyse extraordinaryly. Aaron

LI ordinarie

Exo. 3.  
v. 1. &c.



with other  
Priestes and  
Leuites, or-  
dinarily.

ordinarie Priestes: and the rest of the Tribe of Leni,  
to assist the Priestes, in the seruice of the Sanctuarie,  
so long as the same Law should continue. [ Come *v. 10.*  
(said our Lord to Moyſes) and I wil send thee to Pha-  
rao, that thou maiſt bring forth my people, the chil-  
dren of Israel out of Ægypt.] And although Moyſes  
should be cheefe in this worke: yet ſhould he not be  
alone, but haue assistance, which he also desired: and  
therupon, our Lord said further [ Aaron thy bro- *Ch. 4. v.*  
ther the Leuite, I Know that he is eloquent, behold *14.*  
he cometh forth to meete thee, and seeing thee, shall  
be glad at the hart. Speake to him, and put my wor- *v. 15.*  
des in this mouth: and I wil be in thy mouth, and  
in his mouth, and wil shew you what ye must doe.]  
After that by Gods mightie hand, and ministerie of  
Moyſes, and Aaron, the people were deliuered, and  
had also receiued the tenne moral precepts, the prin-  
cipal part of the Law, our Lord then further com-  
manded Moyſes, to consecrate Aaron the ordinarie *Leuit. 8.*  
Highpriest, and al his sonnes Priestes. Likewise to *v. 1. 2.*  
ordaine Leuites, of the rest of Leuites Tribe, to assist *Nu. 8. v. 5.*  
the Priestes.

3. Which being done, and the principal Priestlie  
function of offering Sacrifice, being first prescribed,  
an other office was declared, concerning the iudge-  
ment of Leprosie, our Lord speaking ioyntly to Moy-  
ses and Aaron, saying [ The man, in whole skinne, *Leuit. 13.*  
& flesh, shall rise diuers colour, or a blister, or anie *v. 1. 2.*  
thing as it were shining, that is to say, the plague of  
leprosie, shall be brought to Aaron the Priest, or anie  
one of his sonnes, who seeing the leprosie in his  
skine, at his arbitrement, he shall be separated] from *v. 3.*  
ordinarie conuersation with other people [ Al the *v. 46.*  
time that he is a leper, and vncleane, he shall dwell *v. 13. 17.*  
alone without the campe. ] His restauration, when *29. 34.*  
the leprosie should cease, was also by the Priestes *Ch. 14 v.*  
iudgement. [ The Priest shall view him, & shall iudge *2. 3.*  
him

Leprosie pre-  
figured here-  
sie, and other  
errors in faith:  
wherof Prie-  
stes were  
made the  
Iudges.

*Luc. 17.* him to be cleane.] Which Law our Sauour obser-  
*v. 14.* uing (in testimonie that it was of God, and signified  
*Mat. 8.* Priestlie power, in the old Law, of separating and  
*v. 4.* restoring lepers) sent such as he cleansed from le-  
 prosie, to the Priestes. That they might iudge by their  
 authoritie, according to the Law. Which is therby  
 plainly proued to be a figure, of Priestlie power in  
*Ch. 18.* Christs Priestes, to binde, or loose sinners, according  
*v. 18.* to Christs Law, geuen to them in earth, that the same  
 is in like maner bond, or loosed in heauen.

4. An other office of Aaronical Priestes, was by  
 sound of trumpette, to cal assemblies, and by diuers  
 maner of sounding, as occasions diuersly required,  
*Nu. 10.* to admonish and direct the people. [The sonnes of  
*v. 8.* Aaron the Priestes (said our Lord to Moyses) shal  
 sound with the trumpets: and this shal be an ordi-  
 nance for euer in your generation.] Which Rite of

sounding appropriated to the Priestes: was as wel  
*v. 9.* to warne the people of their dangers, to prouide &  
*Ios. 6. v.* looke to themselues, calling to God for his helpe, &  
*10.* so it was vsed in case of warres: as also to sturre vp  
*Leu. 25.* their deuotions to the seruice of God, and so it was  
*v. 9.* vsed in their feastes and solemnities, especially in the  
 Iubilee yeare, for which there were special trump-  
 pettes. Moreouer that this sounding with trumpets  
 signified preaching & spiritual admonition, is cleare  
 by Ezechiel the Prophere, vsing the same Allegoric

in these wordes [If the watchman see the sword  
*Ezech. 33.* coming vpon the land, and sound with trumpette,  
*v. 3. 4.* and tel the people; and he that heareth the sound of  
 the trumpet, whosocuer he be, and doth not looke  
*v. 5.* to himself, and the sword come, and take him, his  
 bloud shal be vpon his head, &c. but if he shal looke  
*v. 6.* to himself, he shal saue his life. And if the watch-  
 man see the sword come, and sound not with the  
 trumpet; and the people loke not to themselues, and  
 the sword come, & take a soule from among them,

An other  
 Priestlie of-  
 fice was to  
 warne, and  
 direct the  
 people.

Sounding  
 with trum-  
 pets prefigu-  
 red reaching.

The Pastors  
 fault condem-  
 neth himselfe,  
 but excuseeth  
 not the peo-  
 ple.

he certes is caught in his iniquitie, but his blood I will require at the hand of the watchman.] The same Ezechiel, a good watchman, both a Priest, and Prophete, seing and foreseeing, the great harme, of bad Pastors, and great necessitie of good Pastors, crieth thus to the bad ones [ Thus saith our Lord God: woe *Ch. 34. 9.* to the pastors of Israel, which fede themselves: are *2. 3. 4. &c.* not the flockes fed of the Pastors? You did eate the milke, and were couered with the wool, and that which was fatte ye killed: but my flocke you fed not. That which was weake, you strengthened not: & that which was sicke, you healed not: that which was broken, you bond not vp: & that which was cast away, you brought not againe; and that which was lost, you sought not: but with ansteritie, you did rule ouer them, and with might. ] A most plaine testimonie that the function of Priestes, of greater, and lesse Iurisdiction, is to feede, & spiritually to gouerne their seuerall flockes. Bishopes must strengthen the weake, with the Sacrament of Confirmation: other Pastors must also heale the sicke sinners, with the *Mat. 5.* Sacrament of Penance. They must reconcile men *v. 23.* at variance by making peace, that they may fruitfully receiue the B. Sacrament of Vnion. Those that seme wholly lost, good Pastors must seeke, by godlie preaching, with mildnes beseeching, & gently inuiting them to returne to God. Obstinate contemners they must correct and punish, with the rodde of discipline. Which iudicial power our Lord also shewed should be in the Church of Christ, saying to her, by his Prophete Isaias [ Euerie vessel, that is *Isa. 54.* made against thee, shal not prosper. & thou in iudge- *v. 17.* ment, shalt iudge euerie tongue, resisting thee ] euidently auouching, that the Church is not, as her rebellious aduersaries would make her, a partie against them, and so to be iudged, as wel as they, but is their Iudge, & must iudge them: as this sacred text doth necessarily

Particular  
duries of Pa-  
stors.

The Church  
is Iudge of al  
her rebellious  
children.

- necessarily conuince. Breefly in two wordes, our Lord againe sheweth, that the function of Priestes is to feede, & correct, saying by his Prophete Micheas *To feede with the rodde, is to teach, and where neede is to punish.*  
*Mich. 7.* to Christ, & in him to euerie Christian Pastor [ Feede thy people, with thy rod ] with Sacraments, and punishments, with doctrine, and discipline. The singular good fruite of feeding is thus described by Malachias [ ô Ye Priestes, you shal knowe ( saith our Lord ) that I sent you this commandment, that my couenant might be with Leui, saith the Lord of Hostes. My couenant was with him, of life & peace: and I gaue him feare, and he feared me; and at the face of my name he was afraide. The Law of truth was in his mouth, and iniquitie was not found in his lippes, in peace, and in equitie he walked with me: and turned away manie from iniquitie. For the lippes of the Priest shal kepe knowlege; and the Law they shal require of his mouth: because he is the Angel of the Lord of Hosts. ] So God alwayes conserued some good Pastors, for his couenant sake, made to Abraham, Isaac, and Israel. Such were Phinees, and manie both Priestes, and Prophetes. Namely  
*1. Esd. 10.* this Prophete Malachias, otherwife ( as some suppose ) called Esdras: who both exhorted, and corrected the Princes, Priestes, and people, which had  
*1. Mach. 3.* offended, by marying strange wemen, of infidel nations. And such were after him Onias, Mathathias, Iudas Machabeus, Ionathas, Simon, and others.  
 5. In the new Testament, Christ himself testifieth, what Priestes are by their function, and ought to be in their liues, and laboures, saying to his Apostles: *Mat. 5. v.* [ You are the salt of the earth. But if the salt leese his vertue, wherwith shal it be salted? It is good for nothing, anie more, but to be cast forth, and to be troden of men. It is profitable neither for the ground nor for the dunghil: but it shal be cast forth. You are the light of the world. A citie can not be hid, situated  
*13 14.* *Luc. 14. v.* *34 35.* *Mat. 5.* *v. 15.*

To feede with  
 the rodde, is  
 to teach, and  
 where neede is  
 to punish.

God shal pro-  
 uided Pastors  
 both to teach,  
 and to punish.

The Clergie  
 is the salt of  
 the earth, the  
 light of the  
 world, and a  
 citie vpon a  
 mountain.

Evil Pastors  
kill their peo-  
ple, either  
with poyson,  
or by famine.

vpon a mountaine. Neither doe men light a candle, v. 16.  
and put it vnder a bushel, but vpon a candlesticke,  
that it may shine to al, that are in the house. So let v. 17.  
your light shine before men, that they may see your  
good workes, and glorifie your Father which is in  
heaven.] The first point therfore of Pastoral charge  
is to teach by good example. The next to preach the  
word of God: then to minister Sacraments, & other  
things needful to al sortes: spiritual foode, medi-  
cine, discipline, correction. For as by the ill life of  
hyrelinges, & by false doctrine of false pretending  
pastors, sheepe receive pestilent poyson: so without  
pasture, they sterue by famine. Christ the true good  
Pastor [ seeing the multitudes pitied them, because Mat. 9. v.  
they were vexed with infirmities: & lay like shepe, 35. 36.  
that haue not a shepheard: and said to his disciples: 37. 38.  
The haruest surely is great, but the workmen are  
few. Pray therfore the Lord of the haruest, that he  
send forth workemē into his haruest.] Accordingly  
our Lord and Sauour sent his Apostles: and after Mat. 10:  
them other Disciples, to preach: first to the Iewes, v. 5. 6.  
to doe penance, because the Kingdom of heauen is Luc. 10.  
at hand. After that he sent to al the Gentiles: [ Al v. 1.  
power is geuen me; going therfore teach ye al nati- Mat. 28.  
ons: preach the Gospell to euerie creature: teaching v. 19. 20.  
them to obserue al thinges, what soeuer I haue com- Mar. 16.  
manded you. And lest they should doubt of successe, v. 15.  
he addeth, promising perpetual assistance of his Spi-  
rite [ Behold I am with you al dayes: euen to the  
consummation of the world. ] At an other time Luc. 10.  
confirming their commission he said [ He that hea- v. 16.  
reth you heareth me. He that receiueth you, recei- 10. 13.  
ueth me. He that receiueth anie that I send, recei- v. 20. Ch.  
ueth me. You shal geue testimonie of me in Ierusa- 15. v. 27.  
lem, and in al Iewrie, and in Samaria, and euen to Act. 1. v. 8.  
the vtmost of the earth.

6. Vpon al which S. Paul saith to the Corinthians.

[ We



1. Cor. 3. [We are Gods coadiutors, you are Gods husbandrie: Pastors are  
 v. 9. 10. you are Gods building. According to the grace that  
 is geuen me, as a wife workmaister, haue I laide the  
 foundation, and another buildeth thereupon.] The  
 Gods coad-  
 iutors.

1. Cor. 4. same office of preaching he often auoucheth, to be-  
 long to none els, but to those only, that are designed

v. 1. therto. [The Myserie of Christ (saith he) which  
 Ephes. 3. was not known in other generations, to the sonnes  
 v. 5. of men, is now revealed to his holie Apostles, and  
 Prophetes in the Spirite: wherof I am made a mini-  
 ster, according to the gift of the grace of God, which  
 is geuen me, according to the operatiō of his power.

7. To me the least of al the sainctes is geuen this grace,  
 8. among the Gentiles, to euangelize the vnsearchable  
 riches of Christ.] In like sorte the administration of

al Sacraments, so perteyneth to the Clergie, that  
 siue of the seuen are no Sacraments at al, except they  
 be ministered by Priestes. Baptisme in necessitie may  
 be ministered by anie man or woman. And in that  
 case also, it ought rather to be ministered by a Cler-  
 giman, or childe, that hath onlie first Tonsure, then  
 by anie laiman. And if Mariage be contracted with-  
 out the presene of a Catholique Priest, it is in some  
 places no true Mariage. And whensoever it is so  
 contracted, though it be valide, yet is it a greuous  
 sinne so to contract. Especially when it is done in  
 heresie, or schisme. [For there is no participation  
 between Christ and Belial: between the faithful and  
 the infidel.]

They are the  
 ordinarie ad-  
 ministrators  
 of al the Sa-  
 craments.

2. Cor. 6. 7. 14. 15. Againe that al spiritual charge, & gouernment  
 of the Church, apperteyneth only to the Clergie, is  
 a most cleare thing, both by the doctrine, & practise  
 of the Apostles. When a doubt arose about Circun-  
 cision, and other Rites of the old Law [The Apostles  
 and Ancients assembled to consider of his word] or  
 thing. And resolving the question, decreed in these  
 termes [It hath seemed good to the Holie Ghost, and  
 to vs.]

It perteyneth  
 only to the Clergie  
 to resolue and  
 decide doub-  
 tes in Reli-  
 gion.

Act. 15.

v. 6.

v. 28.

to vs.]



to vs. ] S. Paul in an other assemblie of Bishopes, and other Priestes, exhorting them to see to their charge, said [ Take heede to your selues, and to the whole, *Act. 20.* flocke, wherein the Holie Ghost hath placed you *v. 28.* Bishopes, to rule the Church of God. ] He also signified his owen coercive power, to command, and by punishment to compel: writing thus to the Corinthians [ What wil you? In rod that I come to you, *1. Cor. 4.* or in charitie, and the spirite of mildnes? ] Plainly *v. 21.* intimating that if mildnes would not serue, he must vse the rod. In his other Epistle to the same people he saith [ Therfore haue I written vnto you, that I *2. Co. 3.* may know the experiment of you, whether in al *v. 9.* thinges you be obedient. ] He admonisheth the Thessalonians to obey their Pastors, not only as those that feedethem spiritually, but also as their Gouverners, saying [ we beseech you brethren, that you wil *1. Thes. 5.* know them, that labour among you ( by preaching *v. 12. 13.* and ministring Sacraments, and other Rites) & that gouerne you in our Lord ] Writing to S. Timothee he saith [ The Priestes that rule wel, let them be *1. Tim. 5.* esteemed, worthie of double honour ] whereas Priestes *v. 17.* may, & doe sometime offend, they are to be corrected yet with respect of their vocation [ Against a Priest *v. 19.* (saith he) receiue not accusation, but vnder two or three witnesses. ] To S. Titus likewise he writeth thus [ These thinges speake, and exhorde, and rebuke *Tit. 2.* with al auctoritie. Let noe man contemne thee ] In *v. 15.* Gods cause, Bishopes must vse their auctoritie, and suffer no resistance, because contempt of them, is the contempt of God [ He that despiseth you despi- *Luc. 10.* seth me ] said Christ to his Disciples. As S. Paul ad- *v. 16.* monished Bishopes to feede, rule, and punish, where it is needful: so he also admonished the people to obey spiritual Superiors [ Obey your Prelates (saith *Heb. 13.* he to the Hebrewes) and be subiect to them. For *v. 17.* they watch, as being to render account for your soules ]

And by com-  
pulsive power  
to correct of-  
fenders.

The people  
must obey  
their Pastors  
in al spiritual  
causes.

soules. ] Consider wel this reason; why al must be subiect, and obedient to their Prelates, because the Prelates must render account, for the soules of their flocke. For it were against iustice, & against reason, that anie should be bond to render an account, for those, ouer whom they haue not power, not only to admonish, but also to correct. If therfore the Prelates be not obeyed, the account wil not be expedient, for the subiects: as the Apostle here concludeth. [If they doe it with mourning (saith he) this is not expedient for you.]

*Ibidem.*

*There are diuers degrees of spiritual Pastors: subordinate to one cheefe visible Head.*

ARTICLE. 46.

Order is required in al thinges: and in nothing is more necessarie, then in Holie Orders themselves, the Ecclesiastical state. Which consisteth in a Sacred Subordination of Superiour Prelates, and other inferiour Clergimen, called the Ecclesiastical Ierarchie: hauing one Supreme visible Head, which was S. Peter in his time, & after him his Successors, as is shewed in the first Part. Vnder which one head are constituted certaine Patriarches, in distinct partes of the Christian world: next to them are Primates, or Archbishops, in their seuerall Prouinces; then Bishops, in their proper Dioceses: and vnder them other Pastors, in particular Parishes. With other Clergimen assisting: as Chancelers, Deanes, Archdeacons: and other Priestes, Deacons, Subdeacons, and the rest. Some designed onlie to the administration of holie Sacraments, and other Rites; or to assist the proper Ministers therof: others haue also Iurisdiction, belonging to the Regiment of the Church. Touching the power of holie Orders, as they may

The Ecclesiastical Ierarchie consisteth of manie Superiours & subiectes: al subordinate to one Supreme Head.

Ecclesiastical auctoritie consisteth in the power of holie Order, and of Iurisdiction.

*Artic. 35.  
36.*

Power of Order, is equal in al that haue the same Order.

Jurisdiction is greater in some, & lesse in others.

There was diuersitie of Jurisdiction in the Law of nature.

be executed without Iurisdiction, euerie Clergiman can as fully performe the function of his owne Order, or Orders, as he that hath greater Orders. So euerie Priest can as really consecrate, and offer the holie Sacrifice, as a Bishope, or Chiefe Bishope. Likewise in Actes of Iurisdiction, the inferiour Pastor, as perfectly performeth that which is within his power, as the superior can doe it. So a Pastor of a Parish as absolutly absolueth his penitent subiect, from his sinnes, as if the Bishope, or Pope should doe it. But al haue not Iurisdiction extended a like, in respect of places, persons, & causes. Onlie the Supreme Head Pastor, hath vniuersal Iurisdiction in the whole Christian world, in al persons, and causes, being Christs vicar General in earth. Other Pastors haue more, or lesse Iurisdiction, according to their limited circuites of places, or persons, or causes. And thus spiritual Iudges are assigned in Ierarchical Order, and sacred Subordination by diuine ordinance. As appeareth by the holie Scriptures, and authentical practise of Gods Church, both in the old Testament, and in the Church of Christ.

2. So we see in the ancient Church of the Law of nature, long before Moyse, there was subordination of superior, and inferior Priestes, and Pastors, in spiritual causes. Melchisedech as superior Priest, blessed Abraham (who was also a Priest) & receiued Tithes of him. By which two special actes, amongst other excellences in Melchisedech, S. Paul sheweth, that he was the superior Priest, and of greater power, & that Abraham was subiect to him. [Behold (saith S. Paul) how great this man (Melchisedech) is, to whom also Abraham the Patriarch, gaue tithes of the principal thinges: and who blessed him, that had the promises. But without al contradiction, that which is lesse, is blessed of the better.] Moyse also was constituted by God, in superior auctoritie, both  
 spiritual

Gen 14:

v. 19. 20.

Heb. 7.

v. 1. 2.

v. 4.

v. 6.

v. 7.

- spiritual & temporal: and so Aaron was subordinate to Moyses: that he should be mediator, between him and the people, and between him and King Pharao. [He shal speake in thy steed, to the people (said our Lord to Moyses) and shal be thy mouth; but thou shalt be to him, in those thinges that pertyne to God.] Againe [Our Lord said to Moyses: Behold I haue appointed thee the God of Pharao: and Aaron thy brother, shal be thy Prophete. Thou shalt speake to him al thinges, that I command thee; and he shal speake to Pharao.] Morcouer Moyses also constituted inferior Iudges [to heare, and determine lesse matters only, and easyer cases: reseruing the greater to himself.] And this he did vpon the prudent suggestion, of Iethro his father inlaw, the Priest of Madian, without expresse warrant from God. Which by this example we see, is supposed in so cleare, and needful cases. After this, Moyses also commended special cases to be decided by Aaron, & Hur [If anie question shal rise (to witte of more difficultie) you shal referre it, to them] appointing Aaron of the tribe of Leui, Hur of the tribe of Iuda, as it were the one a spiritual Iudge, the other a temporal, his owne deputies, who was supreme in al causes. But more particularly, for the seruice of the Tabernacle, al the Leuites being to minister vnder the Priestes, had their particular Superiors in euerie Order; of Caathites, Gersonites, and Merarites. And the same were subiect to one Principal of the same Order; and al the three princes were subiect to one of the Priestes, called the Prince of the Princes of the Leuites. And the same Priest, and al other Priestes, and Leuites, and the whole people were subiect in spiritual causes to the Highpriest, who was also called the Grand Bishope, that is to say: The Priest that is greatest among his brethren. And he was commanded by the Law, to mainteine his high state,

More expressly  
in the written  
Law.

Superiors may  
substitute co-  
adutors to  
themselves,  
without par-  
ticular com-  
mission from  
their owne  
Superior, in  
some cases,

Al according  
to the Law.

and dignitie in al respectes, as singularly priuiledged, *v. 11. 12.* and eminent aboue al. By whom also it pleased God *13. &c.* to impart his diuers graces, as deriued from him, to others. Witnes the Royal Prophete [As ornament *Psal. 132.* (saith he) on the head, ranne downe vpon the beard, *v. 2.* the beard of Aaron: which ranne downe vnto the hemme of his garment] From the hieghett to the next subordinate. by him to others, so to the meanest, euen to the hemme of Aarons garment. For this diuine ordinance being set in the house of God, the same Royal Psalmist, inuiceth al men, especially the Clergie, that by their spiritual functions serue the Church, to praise God day and night [Loe now *Psal. 133.* (saith he) blesse our Lord, al ye the seruants of our *v. 1. 2.* Lord, which stand in the house of our Lord: in the courtes of the house of our God. In the nightes lift vp your handes vnto the holie places, and blesse ye our Lord] To the whole Church he saith [Ye house *Psal. 134.* of Israel blesse our Lord] To the Priestes, [Ye house *v. 19.* of Aaron blesse our Lord.] To al others of the Clergie [Ye house of Leui blesse our Lord.] Againe to al *v. 20.* the faithful in general: [You that feare our Lord, blesse ye our Lord]

Power of the  
inferior was  
deriued from  
the superior.

Much more  
the Church  
of Christ, is  
both fortified  
and adorned,  
by Ierarchical  
gouernment,  
of one visible  
Head, with  
manie subor-  
dinate Supe-  
riors, & sub-  
iectes.

3. Seing then, as wel in the Law of nature, as in the written Law, there were degrees of spiritual gouerners, to the great strengthening, and also ornament of Gods Church: and that temporal kingdomes are especially established, by the meanes of Magistrates, gouerning the whole ciuil bodie: much *Cant. 6.* more hath Christ our Lord, set his Church in strong, *v. 3. 9.* and comelie order, disposed in aray of Ecclesiastical Pastors, & people: with plenitude of spiritual power *Mat. 16.* in one cheefe for vnitie sake: with great power also *v. 18.* in other principal Pastors: and with competent, and *Ch. 18.* conuenient power, in al that haue charge of soules, *v. 18.* to direct & gouerne their flockes. For so our sauour, *Ch. 25.* deliuered his talentes to some more, to some lesse. *v. 15.*

Amongst

- Mat. 3. v.* Amongst manie Disciples he made but twelue Apo-  
*14 Luc.* stles : and among them made one the Head, to hold  
*6. v. 13.* al in vnion. At first he limited their commission,  
*Mat 10.* sending them to preach the Gospel, to the Iewes  
*v. 5.* only [ Into the way of the Gentiles ( said he to his  
*Luc. 10.* Apostles) goe ye not, and into the cities of the Sama-  
*v. 1.* ritans enter ye not. ] In like maner [ The Seuentie  
*v 4 5.* two disciples were sent into euerie citie, and place,  
*6. &c.* whither himself would come ] with direction to  
*v. 10. 11.* goe two and two together ; what they should say  
*Mat. 28.* coming to euerie house, how also to behaue them  
*v. 19 10.* selues, where to take their temporal necessarie re-  
*20. v. 21.* leefe ; to take nothing of such, as would not heare  
*Act. 1. v.* their doctrine : but [ to shake also the dust from their  
*15. Ch. 6.* feete, in testimonie against them. ] By which exam-  
*v. 6.* ples, and the like : and by the general commission  
*1. Cor. 12.* geuent to S. Peter, and the other Apottles, they ordain-  
*v. 4 5 6.* ed S. Matthias an Apostle. And shortly after, seuen  
 Deacons. Likewise other Bishopes, Priestes, Deacons,  
 and Clergimen for diuers functions. [ For there are  
 (saith S. Paul ) diuisions of graces, diuisions of mi-  
 nistrations, diuisions of operations, but one Spirite,  
 one Lord, one God, which worketh al in al. ] For  
 though we haue not al the holie Orders of the Cler-  
 gie, expressed in the holie Scriptures, yet vnder the  
 titles of Bishopes, Priestes, and Deacons, the rest are  
 comprised : as we see that sometimes, Priestes are  
 conteyned vnder the name of Bishopes. So S. Paul  
 writing to the Philippians saluteth al the faithful  
 [ with the Bishopes, and Deacons ] and sometimes  
 Bishopes vnder the name of Priestes : for writing to  
 S. Titus, a Bishope of Crete, he saith, that he left him  
 in the prouince of Crete, that [ He might ordaine  
 Priestes by cities ] that is, both Bishopes and Priestes,  
 yea also Deacons, and inferior Clergie, for al Eccle-  
 siastical offices to supplie, saith he [ Whatsoever was  
 wanting. ] The reason of comprehending Bishopes,

The eleuen  
 Apostles or-  
 dained S. Mar-  
 thias the  
 twelfth Apo-  
 stle.

The same A-  
 postles : and  
 also S. Paul,  
 ordayned  
 other Cler-  
 gimen.

As Priestes  
 are sometimes  
 contained vn-  
 der the name  
 of Bishopes :  
 so other infe-  
 rior Orders  
 are contey-  
 ned vnder  
 the name of



Deacones  
which signi-  
feth Mini-  
sters.

and Priestes vnder one name was, because for most part, al Priestes were then Bishopes, the necessitie so requiring: and because the same qualities, & vertues were required in both. Neuertheles their power, & auctoritie was differēt, as appeareth in that none but Bishopes could make Bishopes, or anie other Clergimen. And Bishopes were alwayes of greater dignitie. As Likewise, the Apostles did excel other Bishopes, both in power, and dignitie. S. Paul called Timothee, and Titus his sonnes, being Bishopes, and directed them in the Churches affaires, as their Superior. In like maner, speaking of Epaphroditus, who was also a Bishope, and the particular Apostle of the Philippians, thev veth his ovvne auctoritie, & eminencie aboue him, saying [ I haue thought it necessary, to send to you Epephroditus my brother, and coadiutor, and felovv souldiar; but your Apostle, and minister of my necessitie ] where he calleth him his brother, in that they vv ere both Priestes, both Bishopes, both Apostles in a general sense: he calleth him his coadiutor, in that S. Paul vv as a more principal Apostle, the other his helper, and assistant: he calleth him his felovv souldiar, both serving one Master, Christ our Lord: he calleth him minister of his necessitie (vv hich importeth superior and inferior) but your Apostle (saith he) for as S. Paul vv as an Apostle in al the vv orld, so Epaphroditus vv as an Apostle, of that particular citie, and countrie of Philippi. The like Apostle vv as Epaphras, of the Colossians. S. Gregorie the Great, and S. Augustine of vs Englishmen. But the tvv elve Apostles, S. Paul and S. Barnabas, vv ere vniuersal Apostles of the vv hole earth, in al nations vv her soeuer they came. But S. Peter being the ordinarie Supreme Head of al, and the other Apostles extraordinarie founders of Churches: their Successors vv ere limited, to their circuits. And now ( some sowne, some later ) are

Al the Apostles were founders of the Christian Church: but S. Peter was the ordinarie, the other Apostles were

are al fayled Only S. Peters Successors do continue, without interruption. And so his Seate, is the onlie Apostolical Seate, and the Bishoppe thereof the Apostolical Bishoppe. Others also are truly and properly Bishoppes, Archbishoppes, and Patriarches. Who with al other subordinate Pastors, vnder the one Supreme visible Pastor, and Head, make a perfect and formal Ecclesiastical Ierarchie in earth, resembling the Celestial Ierarchie of heauen. Christ our Lord the Supreme Head of both: al making one complete vniuersal Church, in heauen and in earth.

Part. I.  
Art. 30.

extraordina-  
rie. See the  
first part Art.  
35. 36.

*Mariage rightly contracted between a Christian  
man, and a Christian woman, is a  
true Sacrament.*

ARTICLE 47.

Art. 41.  
§. 1.

**T**Wo of the seuen holie Sacraments, doe pertaine to the whole communie of Christians, as we noted before: which are Holie Order, wherof sufficiēt for our purpose is said in the precedent Articles: and Matrimonie, which is now to be in like maner explicated. First shewing that it is a true Sacrament: then what persons may contract: lastly that the contract is indissoluble, during life of both parties. Concerning the first point, it is very strange, that Protestants wil denie Mariage to be a Sacrament, seing they preferre it before vowed chastitie, accounting it the more holie state of life; seing they also confesse it to be consecrated by God, to such an excellent mysterie, that it signifieth, and representeth the spiritual Mariage, & vnitie betwixt Christ and his Church; and seing it is expressly called a Sacrament, in the holie Scripture, which title is not there geuen to anie of the other Sacraments. Against their

What is here  
to be declared  
touching Ma-  
trimonie.

It is strange  
that Prote-  
stants denie  
Matrimonie  
to be a Sacra-  
ment.

Ephes. 5.  
v. 32.

their denial therefore, we shal clearly proue, that it is not only in name, but also truly & properly an holie Sacrament, of the Christian Church, instituted by Christ, reducing it to the first perfection, & annexing therunto Sacramental grace.

Marriage was first instituted in paradise: where there was no neede of anie Sacrament.

In the old Testament it was a figure of Christian Marriage.

By lawfull Marriage, Gods people prospered; by fornication manie degenerated, and fel into grosse finnes.

2. Wherefore it is specially to be obserued, that Marriage was instituted by God in paradise, in the state of Innocencie. For when God had first created one man [ he tooke a ribbe from his side, and built the same into a woman. ] Then he blessed them, & said *Gen. 2. 7.* [ Increase and multiplie, and replenish the earth ] *Ch. 1. 7.* but it was not then a Sacrament. Because in that *28.*

state of innocencie, by the vertue of Original Iustice, the soule had perfect dominion ouer the bodie, and the superior power of the soule, ouer the inferior. And therefore whiles they had not committed anie sinne, there was no neede of anie Sacrament. Neither was it conuenient, that man should then be perfected in his soule, by the vse of sensible creatures. To which by his fal he became to be subiect. Neither was it made a Sacrament in the old Testament, but only a figure of Christian Matrimonie, and an holie state, for the due propagation of mankinde. And so of godlie Marriage came the progenie of the holie Patriarches, and other faithfull people, which were called the Sonnes of God. And of laiciuous fornication and adultrie. rose vp the wicked generations, of Cains race: called the children of men. For some of the better Societie degenerating from their godlie parents, and declining to vice, matched themselues with the wicked [ The sonnes of God (saith Moy- *Gen. 6. v.* ses) seing the daughters of men, that they were faire, *2. 3. 4.* tooketo themselues wiues out of al, which they had chosen, and they brought forth children, giants the mightie of the old world, famous men. ] For which *v. 5.* and other enormous finnes, God sent the vniuersal *Ch. 7. v.* diluge [ The inundation of waters, which preuailed *17. 18. 19.* out of

Ch. 7. v. 19. 20. out of measure, vpon the earth: and al the high mountaines vnder the heauens, were couered fite-  
ne cubites, higher was the water, about the moun-  
taines, which it couerd. ] So that the huge nightie

Iob. 26. [giants groning vnder the waters (saith Iob) were  
v. 5. drowned] and destroyed. Contrariwise [ O how

Sap. 4. beautiful is the chaste generation, for the memorie  
v. 1. therof is immortal.] As we see in Noe, Sem, Abra-  
ham, Isaac, Iacob, Ioseph, and others, whose chaste

Mariages, adorned with manie vertues, were figu-  
res of Christian Mariage. As farre therefore as the  
thing prefigured excelleth the figure, so much Chri-  
stian Matrimonie is more excellent, then Mariage  
in the old Testament. And is reduced by Christ our

Christian Ma-  
trimonie ex-  
celleth that of  
the old Law,  
and is like to  
that which  
was instituted  
in paradise.

Mat. 19. 4. 5. 6. Sauour, to the forme of that which was in paradise:  
that one man shal haue but one wife, and not be  
deuorced so long as both parties liue in this world:  
and therefore is made a Sacrament of the new Law.

1. 10. 5. 3. For it is an assured Rule, that whatsoeuer Christ  
v. 3. our Lord commandeth anie to doe, he geueth ther-  
with sufficient grace to performe the same. In stead

Cor. 10. 7. 13. therefore of [ the old permission to dismisse their  
wiues, geuing them a bil of diuorce (to auoide grea-  
ter inconuenience) because of the hardnes of mens

hartes] now Christ by Sacramental grace, mollifieth  
their hartes. Otherwise he would not haue made  
the Law of Mariage straiter, then it was before, but  
as this state is more perfect, so it is also a more easie  
yoke, by the helpe of Sacramental grace. In regard  
of which grace, S. Paul likewise prescribeth perfect  
and strict precepts, both to husbandes, and wiues,

Christ redu-  
cing the state  
of Mariage to  
a stricter rule  
then it was in  
the old Testa-  
ment, gave  
withal special  
grace to ob-  
serue his or-  
dinance.

Eph. 5. 22. saying [ Let women be subiect to their husbandes,  
as to our Lord: because the man is the head of the

23. woman: as Christ is the head of the Church. As the  
24. Church is subiect to Christ, so also the women to  
their husbandes in al thinges.] On the other partie

25. he saith also [ Husbandes loue your wiues, as Christ

Also S. Pauls  
strict precept  
preiupposeth  
sacramental  
grace in that  
state.

also loued the Church, and deliuered himself for it. So also men ought to loue their wiues, as their owne  
bodies. He that loueth his wife, loueth himself. For  
no man euer hated his owne flesh, but he nourisheth  
& cheriseth it, as also Christ the Church. For this  
cause, that man leaue his father and mother, and that  
cleaue to his wife, and they that be two in one flesh.  
This is a great Sacrament, but I speake in Christ, & in  
the Church. ] Mariage is called a great Sacrament,  
because it signifieth Christs perpetual, & indissoluble  
coniunction, with his Church, his one onlie general  
spouse. For whose loue, he as it were left his Father,  
exinaniting himself by his Incarnatiō, & left the Sy-  
nagogue his mother, ioyning himself to his Church:  
which sprong out of his side sleeping on the Crosse:  
prefigured by Eue, who was built of the ribe, taken  
from Adams side, in his sleepe. For which great  
resemblance sake, amongst other reasons the Apo-  
stle exhorteth al married persons, to honour, cherish  
& loue each other: concluding thus [ you also euerie  
one, each man loue his wife, as himself, and let the  
wife feare her husband ] not with seruile, but reue-  
rential feare. The very same teacheth S. Peter [ Let  
the women (saith he ) be subiect to their husbandes, v.  
that if anie beleue not the word, by the conuersation  
of the women, without the word, they may be  
wonne: considering your chaste conuersation, in  
feare: whose trimming let it not be outwardly in  
the plaiing of heare, or laying on gold round about,  
or of putting on vestures: but the man of the hart,  
that is hidden, in the incorruptibilitie of a quiet and  
modest spirite, which is rich in the sight of God.  
For so sometime the holie women, also that trusted  
in God, adorned themselves, subiect to their owne  
husbandes; As Sara obeyed Abraham, calling him  
Lord. ] Thus doth he exhorre women, which haue  
husbandes. And in the next wordes admoniseth  
married

S. Peter tea-  
cheth the  
same touching  
married per-  
sons.

v. 28.

v. 29.

v. 31.

(Gen. 2.)

v. 24.)

v. 32.

v. 33.

1. Pet. 3.

v. 12.

3.

4.

5.

6.

Gen. 12.

v. 12.

v. 7. married men, saying [ Husbandes likewise, dwell with them (to witte with your wiues) according to knowlege: as vnto the weaker feminine vessel, imparting honour, as it were to the coheyres also of the grace of life; that your prayers be not hindered. ] Al which perfection of vertues being required of married perions, among the manifold burdens of that state of life, doth plainly shew, that special grace is necessarie for them: and consequently proueth that Christ our Sauour, together with the obligation, and indissoluble knotte of Mariage, geueth correspondent grace, to performe the duties, wherunto they are bound, and therefore the Apostles doe admonish them to cooperate with the same grace, which is alwayes requisite in euerie Sacrament.

Special graces being necessarie for the state of Mariage, Christ hath therefore made it a Sacrament.

4. Breefly therfore to conclude this point, seeing our Sauour voutfaced to honour Mariage, by his Personal presence, and by working there his first notorious miracle in Cana of Galilee, before it was a Sacrament, and afterwards declared the reformation of that, which was permitted by Moyse's Law, concerning diuorce, and pluralitie of wiues: it is therby made sufficiently credible to the holie Church of Christ, and ought to suffice al Christians to beleue, that Matrimonie rightly contracted by Christians, is a true Sacrament. But is further confirmed against

our Aduersaries so to be, not only because S. Paul so calleth it, which is a greater prooffe, then anie they haue to the contrarie; but also, because the same Apostle in another place, testifieth most plainly, that it geueth sanctification, or sanctifying grace. For admonishing the Thessalonians to abstaينه from fornication, he telleth them that Mariage (which amongst the Heathen is in passion, and lust of vncleanes) doth sanctifie Christians, rightly contracting and so makerh matrimonial state to be in sanctification. [ You know (saith he) what precepts I haue

It is further inuincibly proued, because it geueth sanctifying grace: by the testimonie of S. Paul,



geuen to you, by our Lord Iesus. For this is the will of God: your sanctification: that you absteyne from fornication: that euery one may know (by contracting lawful Mariage) to possesse his vessel, in sanctification, and honour: not in the passion of lust, as also the Gentiles, that know not God } so not only teaching, that Christian Mariage excelleth the marriage of Infidels, but also that it maketh the persons more holie, as the word Sanctification importeth, which the Apostle againe inculcateth saying in the same place [ God hath not called vs into vncleanesse, but into sanctification ] So that of lawful Mariage lawfully contracted in the Catholique Church, resulteth this threefold benefite: the auoiding of fornication; the vertue of fidelitie between husband and wife; and sanctifying grace, which maketh it a Sacrament.

v. 3.

v. 4.

v. 5.

v. 7.

Three especial benefites in Christian Mariage: to auoid fornication: the vertue of fidelitie: & Sacramental grace. If God send Issue, it is the fourth benefite, or blessing.

*Diuers iust impediments doe debarre some persons from contracting Mariage.*

## ARTICLE 48.

Protestants also admitte more impediments hindering the contract of marriage, then are expressed in holie Scriptures.

**T**ouching impediments of Mariage, only some more principal pointes are expressed in holie Scriptures; the rest depēd vpon Tradition, & Decrees of the Church, directed by the Holie Ghost: as not only Catholiques hold, but also Protestants must necessarily confesse. For albeit in the beginning of the world, brothers did marie their owne sisters, Adams children, because then there were no others: Yet afterwards, both in the Law of nature, and in the written Law of Moyses, as it was ordinarily vnlawful to marie either in the first degree, or in the first *Leuit. 18.* and second, of consanguinitie, or affinitie: so was it *v. 6 & c.* not only dispensed withal sometimes, but also was *Ch. 20. v.* expressly ordained by Law, & custome, that in some *14. & c.* case

case they should marie in the degrees otherwise prohibited. So Abraham by way of dispensation married Sara, as some thinke his owne sister, at least, (which is more probable) his brothers daughter. Ch. 29. v. Iacob married two sisters, Lia. & Rachel, both living together, Amram (the father of Moyfes & Aaron) married Iocabed his aunt, to witte his fathers sister, before the Law of Moyfes. And after the same Law Othoniel (the first of the Iudges which governed the people of God after Iosue) married Axa his brother Calebs daughter, no doubt lawfully, by dispensation. And it was expressly ordayned by the written Law, that in a special case the brother should marie the widow, of his brother deceased; in these wordes [when brethren shal dwel together, and one of them dye without children, the wife of the deceased shal not marie to anie other, but his brother shal take her, and raise vp the seede of his brother.] And if the brother, or nereft kinsfeman; refused such marriage, they were punished with special disgrace. By vigore of which Law [Booz married Ruth, the widow of Mahalon, the sonne of Elimelech, of Bethleem Iuda.] From whom descended King David, & Christ our Lord. Which Law of marrying the brothers wife, is now abrogated, that it bindeth not Christians, as al confesse: and consequently al the other Lavves of Moyfes, concerning Mariage; are likevvise abrogated, and of no other force, nor obligation, then as they are renewed and established by the Lavv of Christ, and his Church. It resteth therefore to see, vvhat Christ, & his Apostles have taught in this behalfe. And in the rest, vve must relie vpon that Church, vvwhich by the infallible assistance of the Holie Ghost, teacheth al necessarie truth, and nothing but truth.

Jo. 14. v.  
36.

Mat. 19.  
v. 5. &c.

2. Amongst other Rules belonging to Matrimo-  
nies it is cleare by Christs doctrine, that pluralitie of

Examples of  
holie men  
testifie, that  
they married,  
in some cases  
such as the  
Law, and cu-  
stome of those  
times did not  
ordinarily  
permitt.

Moyfes Lawes  
are abrogated,  
and binde not  
Christians,  
but Christian  
Lawes bind  
them.

By the Law of Christ, who-  
soever is mar-  
ried can not  
marie an other  
til the former  
be dead.

Pluralitie of  
wiues was  
permitted in  
the old Testa-  
ment, but ne-  
uer pluralitie  
of husbendes.

An other im-  
pediment is,  
if one partie  
be not baptiz-  
ed.

It was prefi-  
gured by the  
fact of Abra-  
ham & Isaac.

vvues is taken avvay. Which vvvas lavvful in the  
old Testament. Abraham had two vvviues. Sara and *Gen. 16.*  
Agar. Iacob had foure, Lia, Rachel, Bala, & Zelpha, *v. 3 Ch.*  
Dauid had also diuers, and that lavvfully: though *29. v. 13.*  
Salomon sinned in exceding multitude, for he had *28. Ch. 30.*  
a thousand vvviues, and concubines, contrarie to the *v. 3.*  
Lavv, prescribing that [ The King shal not haue ma- *1 Reg. 18.*  
nie vvviues: that may allure his minde. ] As for plu- *v. 27.*  
raline of husbendes to one vvwife, it vvvas neither *Deut. 17.*  
lavvful, nor tolerated at anie time. And nature, and *v. 17.*  
reason abhorre it, becaule it vvould rather hinder  
propagation then further it [ They shal betvvo (said *Gen. 2. v.*  
God in the beginning) in one flesh ] not three, nor *24. Mat.*  
more, but tvvo. To vvvhich state our Lord restoring *19. v. 4. 5.*  
Mariage, repeted the same first institution, and esta- *Rom. 7.*  
blished it, in his Church of the nevv Testament. *v. 3.*  
Whosoever therfore, man or vvwoman is already *1. Cor. 7.*  
married, can by no meanes, marie anie other, during *v. 11.*  
the natural life of the former: vvvhich if anie doe at-  
tempt, the same is no Mariage, but adultrie. And this  
is the first impediment: commonly called *ligamen.*  
3. An other impediment is called *Disparitas cultus,*  
Disparitie of diuine vvvorshiipe, and Religion. As if  
one be a baptized Christian, the other a levv, Turke,  
or Pagane, they can not contract Mariage. And if  
anie Christian should attempt it, he committeth high  
sacrilege, neither is it a Sacrament, in that case, be-  
cause one partie vvvanteth baptisme, vvvhich is the  
gate, or entrance of al Christian Sacraments. And  
as Mariage can not be betvven more then tvvo per-  
sons, one man, and one vvwoman: so neither can the  
Sacrament consist in lesse then tvvo. For they must  
be tvvo in one flesh. This impediment vvvas prefi-  
gured by the fact of Abraham, providing that his  
sonne Isaac should not marie a Chananite, but sent *Gen. 24.*  
his seruant vnto the house of Nachor, to take a vvwife *v. 3. & 6.*  
of his ovvne kinred, that is of his ovvne faith and  
religion,

religion: and so Isaac married Rebecca the daughter of Bathuel, the sonne of Nachor, Abrahams brother. Isaac commanded his sonne Iacob [not to take a wife of the stocke of Chanaan: but to goe (said he) and make a journey into Mesopotamia of Syria, to the house of Bathuel thy mothers father, and take thee a wife thence, of the daughters of Laban thyne vncle.] Esau offended his parents by marrying the daughters of Infidels.

4. After this, in the written Law it is expressly said

Exo. 34 v. [Enter not trafficke with the Amorrhaites, Chana- The Law expressly forbade  
11. 15. 16. neites (and other Infidels) lest when they have for- to marrie with  
nicated with their goddes, and haue adored their Infidels,  
idols, some man cal thee to eate of the thinges im-  
molated. Neither shalt thou take a wife for thy son-  
nes of their daughters: lest after themselves haue for-  
nicated, they make thy sonnes also to fornicate with  
their goddes] Which precept is repeated amongst  
the principal commandments of God, in the repe-  
tition of the Law [Thou shalt not geue thy daughter  
to his sonne, nor take his daughter for thy sonne: for  
he wil seduce thy sonne, that he folow not me, and  
that he rather serue strange goddes.] And although  
God dispensed with some in this positive Law, in  
whom there was no danger to be perueried, as with

Deut. 7.  
v. 3. 4 Samson marrying Dalila a Philistian: with David  
marrying Maacha daughter of the king of Gesur:  
with Eithier marrying king Assuerus, & with others:  
yet the general Law stood firme. In so much that  
when the Israelites in their captiuitie of Babylon had  
taken strange women for wiues, they were com-  
pelled to dismisse them, being first brought to due  
repentance for that sinne, by Gods grace, & godlie  
endeuour of Esdras. Who vnderstanding by rela-  
tion of the princes, of the people, that very manie  
had herein transgressed Gods commandment, be-  
gane first of al himself to lament, and doe penance  
for

Indic. 14. with David marrying Maacha daughter of the king of Gesur:

v. 4. with Eithier marrying king Assuerus, & with others:

2. Reg. 3. yet the general Law stood firme. In so much that

v. 3. when the Israelites in their captiuitie of Babylon had

Est. 2. v. taken strange women for wiues, they were com-

8. Ch. 14. pelled to dismisse them, being first brought to due

v. 15. repentance for that sinne, by Gods grace, & godlie

Mal. 2. endeuour of Esdras. Who vnderstanding by rela-

v. 11. tion of the princes, of the people, that very manie

1 Ejd 9 had herein transgressed Gods commandment, be-

v. 1. 2. gane first of al himself to lament, and doe penance

for

Gods people  
were compell-  
led to dismisse  
the Infidels,  
whom they  
had pretensed  
to marrie,

for other mens sinnes [When I had heard this word  
(saith he) I rent my cloke, and my coate, and plucked of the heares of my head, and beard, and sate mourning. And there assembled to me al that feared the God of Israel, for the transgression of them, that were come from the captiuitie, & I sate sorrowful, vntil the euening Sacrifice. And at the euening Sacrifice I rose out of my affliction, and my cloke, & coate being rent, I fel vpon my knees, & spred forth my handes to our Lord my God.] And in most humble maner acknowleging this special sinne of the people [in ioyning matrimonies with the infidel y 14. 15. peoples, cried for grace, & remission, that the v. hole people should not fall into vter destruction, but some remnant be left, and saued.] Esdras therfore thus Ch 10. praying, and beseeching, and weeping, and lying v. 1. before the Temple of God, there was gathered to him of Israel an exceeding great companie of men, and wemen, and children, & the people wept with much lamentation. And Sechenias (an appointed v. 2. & c. prolocutor for al) said to Esdras: We haue transgressed against our God, & haue taken to wiues strange wemen, of the peopls of the land, and now if there be penance in Israel vpon this, let vs make a covenant with the Lord our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the Law. Arise, it is thy part to discern, and we wil be with thee, take corege, and doe it. Esdras therfore rose vp, & adiured the princes of the Priestes, and of the Levites, and al Israel, that they should doe according to this word: and they sware. Then Esdras said: You haue transgressed, and taken strange wemen to wife, to adde vpon the sinne of Israel. And now geue confession to our Lord, the God of your fathers, and doe his pleasure: and be separated from

The penitents  
put away those  
whom they  
had unlawfully  
married.



- from the peoples of the land: and from your wiues. the strangers And al the multitude answered, and said with a loude voice: According to thy word vnto vs, so be it done.] And so it was performed, by the diligence of designed officers for this purpose, with consent of al the people. As Nehemias testifieth, saying [ The children of Israel came together in fasting and sackcloth, and earth vpon them. And the seede of the children of Israel, was separated from euerie strange childe, and they stood and confessed their sinnes, & the iniquities of their fathers. ] Then renewing their promise, and oath: that they would walke in the Law of God, which he gaue in the hand of Moyse, that they would doe, and kepe al the commandments, iudgements, & ceremonies, made special mention of this particular sinne, in which they had lately and greuously offended, saying: [ They would not geue their daughters to the people of the land, and their daughters, they would not take to their sonnes. And it came to passe, when they had heard the Law (that Ammonites, Moabites, and other Infidels, should not enter into the Church of God.) they separated euerie stranger from Israel.]
5. A third impediment, or prohibition of Mariage among the Iewes, by an other positiue diuine ordinance, was that none should marie without their owne tribe. [ Lest the possession of the children of Israel be mingled, from tribe into tribe (saith the Law) al men shal marie wiues of their owne tribe, and kinned: and al vvemen shal take husbandes of the same tribe: that the inheritance may remayne in the families: and that the tribes be not mingled among themselves, but remaine so, as they were separated by our Lord. ] So that al vvere limited neither to marie vvith ouer nere kinned, nor vvith further of, then their ovne tribe. Neuertheles the
- They did also other penance for this transgression.
- An other prohibition was made, for a temporal respect.
- tribe



A special privilege that the Tribe of Leui might marie with the Tribe of Iuda,

tribe of Leui vvas exempted, from this particular Lavv: as appeareth by the factes of holie persons, though not otherwise expressed in the holie Scripture. For Ioida the Zelous, and godlie Highpriest 2. Par. 22. married Iosabeth, the daughter of king Ioram, the v. 11. sister of Ochozias, and aunt of Ioas, of the tribe of Iuda. And Elisabeth of the daughters of Aaron, and Luc. 1. tribe of Leui (S. Iohn Baptists mother) vvas cosine v. 5. to our B. Ladie, of the tribe of Iuda, and familie of Dauid.

6. These vvere the especial Lavves of the old Testament, touching impediments of Mariages, vwherein vve may obserue these particular pointes for our present purpose. First that by the strict Lavv of nature, Mariage can neuer be contracted in the right line of consanguinitie, ascending and descending, nature it self abhorring it, and light of reason so directing euerie mans vnderstanding, & so there vvas no neede to expresse the same in the vvritten Lavv, but in affinitie only. By this rule Adam could not Leuit. 18. marie anie other vvoman then Eue, nor she anie v. 8. other man but Adam: because al others descended 1. Cor. 5. directly from them. Secondly, by the secondarie v. 1. Lavv of nature, it vvas not lavvful to marie in the

1.  
By the first Law of nature none can marie in the right line of ascending & descending.

2.  
By the secondarie Law of nature brother & sister can not marie.

3.  
By the positive Law delivered by Moses, mariage was forbid in the first and second degree but in a special case it was ordained that they should marie in the first degree of affinitie,

first degree of collateral lines, that is, betvvven brother & sister, by both parents, nor by one. In this v. 9. degree God dispensed vvith Adams children, for that there vvere no others, to propagate mankind. Thirdly there being no other degree of kinred, forbid by the Lavv of nature, God by positive Lavv forbade also to make mariage in the first and second degree, as wel in consanguinitie, as affinitie, but so, that he sometimes dispensed therein, and in one special case of raising seede, to the dead without issue, ordained that the brother, or next in kinred, of the deceased, should marie the widow. Fourthly pluralitie of viues was lawfull in the old Testamen, and diuorce

diuorce permitted, for the hardnes of some mens hartes, but both are now taken away: & for a better remedie, Sacramental grace is geuen to mollifie Christian hartes. But pluralitie of husbands, nor multiplication of manie wiues, was neuer lawful, nor permitted by the Law of God. Fifthly mariages between the faithful, and heathnish infidels was forbidde generally: yet dispensed withal, where no danger appeared of spiritual peruerſion to the faithful. Sixtly the degrees prohibited by the written Law, as perteyning only to the Iewes, as figures of the new Law of Christ, doe not otherwise binde Christians, but as they are either forbid by the Law of nature, or renewed, and established by Christ, and his Church. Which Church hath power by Christs commission, to make conuenient Lawes, and consequently to dispense in the same, as iust cause may require: to decree what degrees, and other impediments, shal make Mariage inualide, and vnlawful; our Lord saying to his Apostles, and in them to their Successors. [He that heareth you, heareth me: whatsoever you shal binde vpon earth, shal be also bound in heauen, & whatsoever you shal loose vpon earth, shal also be loosed in heauen.]

*Luc. 10.  
v. 16.  
Mat. 18.  
v. 18.*

7. An other impediment, proper to the new Testament, is the solempne vow of perpetual chastitie, either voluntarily made, by such as enter into anie approued Religious Order: or doe voluntarily accept, the Churches proposed condition, to al those that taking the three greater Holie Orders, promise to kepe perpetual chastitie. To neither of vvhich vowes, none are forced, but hauing once by solempne promise to God, and his Church, so bound themselves, they can not afterwards contract Mariage: and if they doe pretend to marie, it is voide, & inualide. As is cleare by S. Pauls doctrine, concerning vowed virgines, & widowes. For the same rule perteyneth

4.  
Pluralitie of  
wiues, & also  
diuorce are  
taken away  
by Christ.

5.  
Mariage with  
Infidels was  
forbide,

6.  
Moyſes Law  
bindeth not  
Christians.

A special Ec-  
clesiastical  
impediment  
is the solempne  
vow of Reli-  
gion, which  
bindeth be-  
fore God.

Proued by  
S. Pauls  
doctrine.

toal that make the like vowes. Concerning virgines, he saith, that there is no precept, that they shal kepe virginitie, yet he so counsellerh, for the better *1. Cor. 7.* seruing of God: & addeth, that [not hauing necessitie *v. 25.* but hauing power of h's owne wil (signifying that by vowe, the wil hath bond it selfe) he doth wel that kepeth his virgine, yea better then to geue her in Mariage] And of widowes vv which hauing promised chastitie, and afterwards haue a wil to marie, he saith most plainly, that [They haue damnation *1. Tim. 5.* (are in damnable state) because they haue made *v. 11. 12.* voide their first faith.] that is, haue broken their fidelitie, and promise geuen to God [And are turned backe after Satan.] Those therfore that after such vowes of perpetual chastitie returning backe, presume to match themselues in wedlocke, are stil bond by a former, and greater promise to God, then is anie promise made to mortal person, and so the later promise is vterly voide, and such pretended Mariage, is merely nought els but sacrilegious adulterie. But of the lawfulness, & obligation of this and other vowes, we shal say more after the explication of the tenne commandments. And of other impediments you may see the Doctors, which write particularly therof.

S. Paul calleth the breach of vowe, a returning to Satan.

*The bond of Christian Mariage can not be dissolved, so long as both parties liue in this world.*

## ARTICLE. 49.

**W**Her as in the old Testament, Mariage wanting sacramental grace, to mollifie the hardness of mens hartes, they were permitted by the Law of Moyses, to dismisle their wiues, & to marie others, *Dent. 24.* by these wordes of the Law [If a man take a wife, *v. 1.* and

Diugree was permitted by the Law of

and haue her, and she finde not grace before his eyes, for some lothsomnes, he shal write a bil of diuorce, and shal geue it in her hand, and dismisse her out of his house.] By the Law of Christ this tolleratiō is reformed, & a farre better remedie brought in place therof, sanctifying grace is geuen, whereby the married parties are enabled, not only to beare with Christian patience, the ordinarie difficulties of their estate, but also with mutual loue to affect each other, performing their solemne promise, & perfect bond of cohabitation, as husband and wife, so long as they shal both of them liue in this world, according to the conceiued wordes expressly vitered, as the accustomed maner is: Vntil death shal them depart. Which indissoluble knotte of Christian Matrimonic, is manifestly proued, and confirmed by the holie Scriptures of the new Testament. And first by Christs owne doctrine.

*Moyles, with licence to take an other, but is not lawfull by the Law of Christ.*

*Mat. 5.  
7. 21.*

*7. 32.*

*7. 33.*

*Ch. 19.  
7. 7. 8.  
7. 9.*

2. For our Sauour Christ, teaching that we must kepe the commandments, more exactly then the Scribes and Pharisees did, sheweth that their iustice, was vnsufficient in manie precepts. Amongst others in the matter of diuorce, declaring that it is neither lawful for anie man to dismis his wife, excepting the cause of fornication; nor to marrie an other [It was said (saith Christ) whosoever shal dismis his wife, let him geue her a bil of diuorcement. But I say to you; whosoever shal dismis his wife, excepting the cause of fornication, maketh her to committe aduoutrie. And he that shal marie her that is dismissed, committeth aduoutrie.] Which same doctrine our Lord repeted, in his answer to the Pharisees, demanding: Why Moyles did command to geue a bil of diuorce, and to dismis the married wife, telling them [that Moyles did this, for the hardnes of their hart: but from the beginning it was not so] adding also as before [that whosoever shal dismis his

*As in manie other pointes so in the matter of diuorce the Scribes & Pharisees were not sufficient.*

*There is onlie one cause of diuorce, none at al, to take an other, the former living.*

In regard of which difficultie his Disciples iudged it expedient not to marie, which Christ did commend, but not command.

vwife, but for fornication, and shal marie an other, doth committe aduoutrie, & he that shal marie her, that is dimissed, committeth aduoutrie.] wherupon, his Disciples considering the case to be so strict, betwene the husband and vwife, presently [said vnto him: If the case of a man vvith his vwife be so, it is not expedient to marie.] vvwhich their iudgement our Sauour approued, for the more perfect state, vvwhich yet none are bond to folovv, except they vvil, for better gaining the kingdom of heaven. But Protestants supposing this Apostolical remedie of single life, to be ouer hard, and vvith most men impossible, vvould make the state of Mariage more easie, by applying the excepted case of fornication, not only to the Pharisees question, vvwhether [it vvwere lawfull for a man to dismisshis vwife for euerie cause? but also to the last part of our Sauours answer, concerning mariage of an other: vvwhich they account lawfull, not only for the innocent partie, but also for the guiltie: most absurdly making that lawfull by the meanes of adultrie, vvwhich can not be done for anie honest cause: as necessarie long absence, imprisonment, captiuitie, leprosie, infectious sicknes, barrennes, or the like more iust causes, of marrying an other, then for adultrie.

v. 10.

v. 12.

v. 3.

Whether the case of fornication pertaineth to both partes of Christs answer, or to the former part only: is decided by the text.

3. For explication therfore of this holie text of the Gospel, vvwhether the excepted case of fornication, pertaineth to both the partes of our Sauours answer, as Calvin, and his felovves vvould haue it, or only to the former part, touching dinorcement, and not to the vvordes folovving, touching their mariage vvith others; as al Catholiques vnderstand it: the circumstances of the vvhole passage are to be vvewed; as the occasion of our Lords doctrine at this time, the persons to vvhom he answered, the concordance also of this Euangelist, vvith S. Marke, and S. Luke; vvho vvrite the same discourse: likevvise

Lib. 3. ca.  
19. Instit.

S. Pauls



S. Pauls doctrine, touching the bond of Mariage, wil geue vs some light, for better vnderstanding the true sense of Christs wordes. For al. are assuredly true, and none of their wordes, contrarie to others.

The occasion why Christ declared, that perfect obseruation of Gods commandments is necessarily required, was the superficial insufficient iustice of the Scribes and Pharisees, as is manifest by his general wordes, vttered as a preface, to diuers instru-

The occasion of this doctrine, was to shew the insufficiencie of Pharisaical iustice.

*Mat. 5.*

*v. 20.*

*v. 21. 28.*

*32. 34.*

*38. 42.*

*43.*

ctions, when he said [ Vnles your Iustice abound more, then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen ] & then in particular he taught, that Pharisaical iustice, (which seemed the best amongst the Iewes) was insufficient, in the precepts concerning murder, aduoutrie, diuorce, swearing, reuenge, vsurie, and enimies, requiring more perfection in them al, then the Pharisees obserued. The occasion of speaking againe concerning diuorce; permitted by Moyfes Law, was the Pharisees tempting him, and alleaging

*Mat. 19.*

*v. 4.*

the Law against his doctrine, wherupon he auouched, that albeit Moyfes did permitte diuorce, for anie great dislike, or lothsomenes; for the hardnes of their hart, lest a greater euil (as the murder of the wife) should happen: yet there is in deede, but one onlie iust and Lawful cause, to separate man and wife, by perpetual diuorce, which is fornication: and as for marying an other, the first liuing, he said:

*v. 9.*

that [ he which marieth an other, doth committe aduoutrie, & he that shal marie her, that is dismissed, committeth admoutrie ] which cleare wordes can not admitte former fornication, for an excuse of marying an other: because so to imagine, that after adultrie, it were lawfull, to marie an other, yea for the guiltie partie dismissed, to marie an other, is to make filthie sinne, an excuse, & defence for fleshlie libertines, to sinne of purpose, that they may haue

The occasion of repcting the same was the Pharisees obiecting of Moyfes Law against Christs doctrine.

The absurditie of Protestants exposition, sheweth it to be false,

their



and not agree-  
ble to Christs  
meaning.

Their expo-  
sition is also  
contrarie to  
the wordes  
of S. Marke,  
and S. Luke.

S. Paul also  
should con-  
tradi& S. Mat-  
thew, if Pro-  
testants glosses  
were true.

their pleasure, and that with pretence of lawfull  
Mariage, only made lawfull by committing adultrie.  
Then the which what can be more absurde, yea  
more ynpossible? Whereas therefore our Aduersaries  
contend, that the accepted case of fornication, per-  
teyneth also to the wordes folowing, for marying  
an other, it is both an extorte & absurde extention,  
most hardly applied to S. Marke, and S. Luke, who  
without anie word, or signe of exception, relate our  
Saiours wordes, concerning Mariage after such di-  
uorce, absolutely saying [ whosoever dimisseth his *Mat. 19.*  
wife (saith S. marke) and marieth an other com- *v. 11.*  
mitteth aduoutrie vpon her. And if the wife dimisse *v. 12.*  
her husband, and marie an other, she committeth  
aduoutrie. ] Which doth clearly agree with S. Mat-  
thew, according to al Catholiques vnderstanding,  
but were cleane repugnant by the Protestants gloss.  
S. Luke also relateth the same without anie excep-  
tion, as S. Marke doth, and doubtles they both agree  
in sense with S. Matthew. [ Euerie one (saith S. *Lnc. 16.*  
Luke) that dimisseth his wife, & marieth an other, *v. 18.*  
committeth aduoutrie, & he that marieth her that is  
dimitted from her husband, committeth aduoutrie. ]  
Thus the three Euangelistes testifie Christs doctrine,  
touching this cause without al iarre or cōtradiction.  
4. And the same is further explicated by S. Paul,  
writing thus [ The woman that is vnder a husband, *Rom. 7.*  
her husband living is bond to the Law, but if her *v. 2. 3.*  
husband be dead, she is loosed from the Law of her  
husband. Therefore her husband living, she shal be  
called an aduoutresse, if she be with an other man :  
but if her husband be dead, she is delivered from the  
Law of her husband : so that she is not an aduou-  
tresse, if she be with an other man ] What can be spo-  
ken more clearly, to shew that neither adultrie, nor  
anie other thing, but onlie death dissolueth Mariage?  
The onlie euasion against this Apostolical doctrine,

is to say: The Apostle affirmeth not, that a woman once married, & living with another man, her former husband yet being alive, is an aduoutresse, but shal be called an aduoutresse: as if S. Paul made a difference in being so, and being called so, which indede is not to expound, but to delude holie Scripture. Their evasion is as wicked as friuolous.

1. Cor. 7  
v. 39.

Wheras the Apostle saith plainly both here, & in an other Epistle, that [ a woman is bond to the Law (of her husband) so long time, as her husband liueth: but if her husband sleepe, she is at libertie ] where also a wrangler may caule, & say: The Apostle speaketh not of death, but of sleepe, & so a wife is at libertie from the Law of Mariage, when her husband hath once slept, after their mariage. Let goetherfore these mockries: and see yet one place more, of the same holie Apostle saying a litle before

Inde.

v. 18.

1. Cor. 7.

v. 10. 11.

[ To them that be ioyned in matrimonie, not I, geue commandment, but our Lord, that the wife depart not from her husband: and if she depart, to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife. ] Obserue wel, and conferre this with our Sauours doctrine, which he here vrgeth, as greater then his owne. For first he saith it is not his owne only iudgement, but our Lords commandment, that the wife depart not from her husband: nor the husband dismisse his wife from him, as was permitted by Moyse Law. Secondly that if anie depart, or be dismissed

S. Paul teacheth the same doctrine in an other Epistle.

He also professeth to teach Christs doctrine touching this point.

(Mat. 5.  
& 19. vs  
supra.)

(which may be only for adultrie) then to remaine without marryinge an other, or to be reconciled to her husband. Thirdly it is euident, that if there could be a new mariage made during the life of the parties once married, the Apostle would haue made mention therof, by adding one clause more, seing he professed here to deliuer our Lords commandments, touching this point. And so this may suffice our purpose, concerning the indissoluble bond of Christian

In case of so-  
lemne reli-  
gious vow,  
God solueth  
the bond of  
Mariage not  
consummate.

Mariage be-  
fore Baptisme  
may either be  
continued or  
dissolued.

Mariage, by anie humane power, but by death only.  
5. Neuerthelesse God himselſe, by his diuine power,  
looseth the bond of Mariage contracted, but not  
consummate: when one partie, after the contract, *1. Cor. 7.*  
chooseth the better state of life, to kepe perpetual  
chastitie, in some approved Religious Order. After  
whole solemne profession, the other partie may  
marie. And in this case not man, but God doth se- *1. Thes. 5.*  
parate them, by this spiritual calling of one to re- *v. 19.*  
nounce this world: which is a holie kinde of spiri-  
tual death.

6. But Mariage made before Baptisme, not being a  
Sacrament, hath not so strict bond. Touching which  
the Apostle in the same place, geueth his aduise by  
way of counsel, without precept, saying [ To the *1. Cor. 7.*  
rest I say, not our Lord: If anie brother haue a wife *v. 12.*  
an infidel, & she consent to dwel with him, let him  
not put her away; And if anie woman haue a hus- *v. 13.*  
band, an infidel, and he consent to dwel with her,  
ler her not put away her husband. ] In case therfore  
that two Infidels being married, the one become a  
Christian, the same partie may if he wil, depart from  
the other, yet the Apolle counseleth such to remaine  
in that mariage, so that the infidel partie wil dwel  
peaceably: that is, without contumelie of God, and  
reproch of Religion. His reason is, for that by peace-  
able, and godlie conuersation of the faithful partie,  
the infidel may be gained, to become also faithful,  
and so be made a Christian. [ For (saith he) the man *v. 14.*  
an infidel is sanctified by the faithful woman (by oc-  
casion & meanes of her good example, is perswaded  
& gained to Christ, & by Baptisme is sanctified) and  
the woman an infidel is sanctified (brought to sanc-  
tification) by the faithful husband. Otherwile your chil-  
dren should be ynchane, but now they are holie ]  
that is to say, are become Christians, by meanes of  
their parents cohabitation: which is like vould not  
so lowne

v. 15.

so sowne haue happened, if their parents had bene separated, [ But if the infidel depart (saith the Apostle to the faithful) let him depart: for the brother, or sister (the Christian) is not subiect to seruitude in such: but in peace hath God called vs] shewing that the ciuile contract before Baptisme, may be either kept or broken: as the parties can agree, or doe disagree. Yet againe, the Apostle exhorteth the Christian partie, so much as lieth in their power, rather to remaine in their mariage, then to depart, for the hope of spiritual good to the infidel partie, saying:

v. 16.

[ For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? ] Thus the great Apostle aduisech, and counseleth, not abriging the libertie of Christians, but only exhorting for the more glorie of God, edification of the faithful, and benefite of others, which may be wonne to Christ.

Mat. 18.

v. 18.

7. What the Church ordaineth in this, or anie other Sacrament, is by commission from Christ, limited within her bondes, not extended to alter the essential partes, neither to ordaine, nor take away the proper matter, or forme of anie Sacrament. And therefore wheras it is ordayned that al Christians must obserue the ordinances of God, and the Holie Church: It is alwayes to be vnderstood, that God principally maketh the Law, and that the Church doth expresse and declare Gods wil, & that which the Church so declareth, doth loose and bind, according as the same Church declareth: and by power geuen to her by God decreeth, and so accordingly God ratifieth the same in Heauen; as the Church determineth in earth: which Protestants, especially the English, ought not to calumniat. Who most absurdly, in place of holie Church, intrude temporal power, of Prince and Parliament: as appeareth in their Communion booke: where among other Rites,

The Church hath commission from Christ, to ordaine Lawes touching al circumstances, but not to alter the substantial partes of anie Sacrament.

Also to dispose of the ciuile contract, determining what persons can or can not make it,

in the publique solemnization of Mariage, they appoint their Minister, to denounce al those Mariages, and only those to be lawfull, which are so approved (say they) by the Law of God, and of this Realme. Wel knowing, and thereby confessing, that Gods Law, concerning Mariages, doth neede and require to be declared by the vocal sentence of visible Iudges. But they erre grossly by intruding temporal Iudges, and Lawes of the Realme, or temporal kingdom, in place of the Church, & Ecclesiastical power. For albeit they haue certaine pretended spiritual courtes, in euerie Dyocese: yet al these haue relation, & in some cases by way of appealing, al controuersies must finally be decided, by the pretended Supremacie of the Laiprince: which no other Sectaries doe admitte. And so in al other Sacraments, & al matters of faith & Religion, that is only holden by them for truth, and that for errour, and heresie, which is, or shal be so declared by their Parliament, their highest Tribunal.

8. And thus much may suffice our present purpose, concerning al the seuen holie Sacraments, and B. Sacrifice of Christ. Wherunto for complement of this Second part, we shal here adde one Article more, concerning some special Rituals, holie Blessings, and sacred Ceremonies: which are no Sacraments, but for the external similitude, are commonly called Sacramentalia. Which doe not geue first sanctifying grace, with remission of mortal sinnes, as Sacraments doe: but yet by right vse whereof *Apoc. 22.* grace is increased, and [the iust is made more iust, *v. 11.* and the holie more holie.]

English Protestantes remitte al cases of Mariages (yea and al other spiritual causes) to temporal Iudges.

Grace is increased by right vse of Sacramentals.

*Christ*

*Christ gaue his Church power to institute sacred Rites, and Ceremonies: which are called Sacramentals.*

## ARTICLE 30

**A**fter declaration of the seuen holie Sacraments, it resteth to shew, that as Christ himselfe vsed diuers ceremonial Rites, which he made not Sacraments: so he also gaue power to his Church, to ordaine external Ceremonies, as wel in the administration of the diuine Sacraments, as by adding other sacred Rites, to the more honour of God, & spiritual good of Christians. Especially by blessing and consecrating creatures, to holie vses, to the comfort of the faithful, and for repressing the malice of wicked spirites. But omitting other Rites, partly proued already, against the contemners therof: partly confessed, and in some sorte practised by English Protestants, as the vse of their Publique prayers, in sette forme for sundrie purposes; their wearing of Surplices, Rochettes, Copes, and other Ecclesiastical paraments; the signe of the holie Crosse in Baptisme; their kneeling, when they make their general acknowledgement of sinnes; and when they receiue their Communion; and the like: it may here suffice to proue certaine principal, and most vsual Sacramentals, for example sake: because from the same groundes of holie Scriptures, al the rest are likewise deduced.

*Christ vsed some other sacred ceremonies besides the Sacraments.*

*English Protestants doe allowe of some few.*

2. To beginne therefore with Holie water, which was instituted in the first age after Christs Ascension by S. Alexander Pope and Martyr. Whose fact in instituting it, and the whole Churches general practise in vsing it, are abundantly warrented by like examples both in the old & new testament. For so it hath

*Holie water was instituted about fourscore years after Christs Ascension.*



It is warren-  
ted by like  
examples, ap-  
proved in ho-  
lie Scriptures.

Bitter waters  
made swete.

Vnprofitable  
waters made  
good.

The case of  
iелosie tried  
by a kinde of  
holie water.

pleased God at al times, by the ministeric of his ser-  
uants, and vse of external elements, to worke super-  
natural effectes. So vvere bitter waters made swete,  
by casting into them a peece of wood As vve reade  
in Exodus, vwhen the people of Israel vvere nevvly  
parted from Ægypt, and found no other but bitter  
vvater in the desert, therupon murmuring against  
Moyfes [He cried to our Lord, who did shew him a  
peece of vvood: vvwhich vvhen he had cast into the  
vvaters, they vvere turned into svvete nesse.] Like-  
vvise Eliseus the Prophete amended vnprofitable  
vvaters, by his prayer, and casting salt into them.  
For vvhen the people of a certaine citie, lamenting  
said [The vvaters of this citie are very ill, and the  
ground barren.] The same Prophete said: [Fetch  
me a nevv vessel, and put salt into it, vvwhich vvhen  
they had brought, he going out to the fountaine of  
the vvaters, cast salt into it, and sayde: Thus sayth  
our Lord: I haue amended these vvaters, and death  
shal no more be in them, nor barrenesse.] Also by  
vvater sanctified vvith special Rites, God ordayned  
an extraordinarie meanes of trial, in the case of ielo-  
sie, saying: [If the spirite of iелosie stir vp the husbād  
against his vvife, vvwhich either is polluted, or char-  
ged vvith false suspicion, he shal bring her to the  
Priest, and shal offer an oblation for her. And the  
Priest shal take holie vvater in an earthen vessel, and  
he shal cast a litle grauel of the pauement, of the ta-  
bernacle into it. And he shal aduere her, and shal say:  
If an other man haue not slept vvith thee, & if thou  
be not polluted; by forsaking thy husbands bedde,  
the moit bitter waters shal not hurt thee, vvherupon  
I haue heaped curses. But if thou hast declined from  
thy husbād, & art polluted, & hast lien with an other  
man, thou shalt be subiect to these maledictions. Our  
Lord gene thee for a malediction, and an example of  
al among his people, make he thy thigh to rotte, and  
thy

Exod. 15.

v. 25.

4 Reg. 2.

v. 19. 20.

Num. 5.

v. 14. 15.

v. 17.

v. 19.

v. 20.

- thy bellie swelling burst asunder: the curled water enter into thy bellie, & thy wombe being swollen, let thy thigh rotte. And the woman shal answer: Amen, amen. And when she hath drunke this water [if she be polluted, and by contempt of her husband, guiltie of adultrie, the waters of malediction shal goe through her, & her bellie being puffed vp, her thigh shal rotte withal: and the woman shal be for a malediction, and an example to al the people. But if she be not polluted, she shal be blamelesse, & shal beare children.] This was the Law of ielovie, for trial of the truth, by a special kinde of holie water, ordained for this purpose. By water also of lustration (which was mixed with ashes of a redde cow, sacrificed with special Rites) the Leuites were consecrated, together with other Ceremonies. And the same water [was reserued, for water of asperision] that is, was reserued to be sprinkled, for diuers purposes, then in religious vse: as holie water is now in al the Catholique Church. S. Iohn Baptist also by special instinct of the Holie Ghost, did baptize in water, which was no Sacrament, but a figure of Christian Baptisme. Our Sauours washing of his Apostles feete: his imposition of handes vpon children, and imbracing them. The Apostles ordinarie ceremonies, prayers, benedictions of creatures, exorcismes, & al religious actions, besides Sacraments, were sacramentals, instituted by Christ: or his Apostles, by power receiued of him, not only for themselves, but also for their Successors. And so by this power and auctoritie S. Alexander instituted Holie water, to be continually in the Church, for the spiritual benefite of al faithfull Christians, against the diuels diuers & manifold molestations: that whereas he endeureth by the meanes of creatures, to deceiue, allure, and hurt Gods seruants, by other creatures, faithfull deuout Christians may resist, & repel his
- Water of lustration vsed in consecrating of the Leuites.*
- S. Iohn baptized penitents in water.*
- Our Sauour washed his Apostles feete.*
- Imposed his handes vpon children: and the like.*

It is a most  
wicked thing  
to intreate  
the diuel.

It is alwayes  
necessarie to  
resist him.

Consecration  
of Churches  
and Altares  
instituted by  
S. Siluester,  
is agreable to  
holie Scrip-  
tures.

his tentations, and wicked attempts. Nor by anie  
maner of yelding to him, or by anie pact made with  
him: as Nigromancers, Sorcerers, Witches, & other  
execrable miscreantes vse: but by diuine power, by  
the vertue of God, working by holie creatures,  
which are blessed by Gods Church, faithful Chris-  
tians may overcome the diuels, expel them from  
their persons, and places, auoide their malice, and  
procede in vertues, by vse of such sanctified crea-  
tures, Gods grace so strengthning his childrē, which  
cooperate with the same grace, nor trusting to their  
owne strength, nor presuming of their owne me-  
rites, but only in God, from whom as the eternal  
immense fountaine, al riuers of grace doe flow, and  
procede. Amongst which external meanes of spi-  
ritual helpes, next after holie Sacraments, as none  
is more frequent, so scarce anie other, is more potent,  
then Holie water. *1. Tim. 4. v. 4. 5.*

3. An other principal Ritual Ceremonie, is the  
Consecration of Churches, & Altares. Which is also  
very ancient, and hath bene continually in the Ca-  
tholique Church, euer since S. Siluesters time. Who *Anno De. 306.*  
first instituted the solemne maner of erecting Chri-  
stian Altares, annointed with sacred Oyle & Chrisme,  
in publique Churches, representing Christ our Lord  
the Annointed of God: who is our Altar, Sacrifice,  
and Priest. For albeit euen from the Apostles time,  
special places were dedicated to God, and Diuine  
Service: of which some were called Oratories,  
others Churches, where Christian people mette to-  
gether to pray, to heare Gods word preached, and  
to receiue the B. Sacrament of the Eucharist, which *Az. 10.*  
S. Luke calleth [breaking of bread] & where [col. *v. 7.*  
lections were made, the first day of the Sabbath] *1. Cor. 16.*  
which is our Lords day: yet vntil Constantine the *v. 2.*  
Great was conuerted to Christ (who first both by  
example, and publique decree inuired al Christians  
to build

to build Churches) the Apostles, & their Successors, with other Priestes and Christian people, resorted together secretly in private houses, and criptes, to auoide persecution, very often changing places. But when this holie Emperour was once conuerted to Christianitie, Churches, and Altares were erected, and solemnly consecrated, as now we see: and our Aduersaries denie not, though they seeke manie euasions to disallow the sacred dedication of Churches: and especially they contemne, and destroy consecrated Altars. And therfore seeing the fact is cleare, it resteth only to proue that the same is agreeable to Gods word, and true religion, and in nowise, as they wil nedes contend, infected with anie superstition. Which is manifestly shewed, by practise in the selected people of God, as wel in the Law of

Gen. 8.

v. 20.

nature, as in the written Law of Moyse. For Noe immediatly after the flood erected an Altar to God, and vpon the same offered holocaustes to our Lord. Abrahā not only built manie Altars, but also bought

Approved by  
the example  
of Patriar-  
ches.

Ch. 23. v.

9. 13.

a peculiar place for burial: where (it is probable) he erected some house: and doubtles dedicated the same, to that and other Religious vses. Iacob also in

Ch. 28.

v. 16.

his prayer, when he had seene Angels descending and ascending by a ladder, which reached from the earth to heauen, vowed to build, & dedicate a house to God in the same place, & afterwards performing

v. 19. Ch.

33. v. 20.

his holie vow, called the place Bethel, that is, The house of God: which before was called Luza.

4. In the written Law nothing was more exactly commanded, amongst the ceremonial precepts, then

Exod. 25.

v. 10. 17.

18. 23.

31. &amp; c.

Ch. 30. v.

18. 19.

the building of the Tabernacle, with the thinges pertaining therto. As the Arke of testimonie; the Propiciatorie; and Cherubimes; the Table for the louaes of proposition; the Candlesticke for seuen lampes, Snuffers of pure gold: a Lauer of brasse (for the greatnes) called a Sea; which stood vpon the

The making  
and erecting  
of the Taber-  
nacle, was an  
especial figure  
of Temples, in  
the Church  
of Christ.

pictures of twelue oxen, as vpo twelue feete. Diuers 3. Reg. 7.  
 other vessels, and instruments, some of gold, some v. 25.  
 of siluer, others of brasse, iron, marble, wood of  
 diuers sortes: and special Priestlie attyre, adorned Exo. 35.  
 with precious stones. Al to sette forth the worthie v. 2. 9.  
 estimation of true Religion. For accomplishing Ch. 36.  
 wherof, the deuoute people contributed so abun- v. 6. 7.  
 dantly, that their voluntarie oblations did not only  
 suffice, but being ouer much, publique proclamation  
 was made, that they should offer no more. [The gold Ch. 38.  
 that was spent in the worke of the Sanctuarie, which v. 24.  
 vvas offered in donaries, vvas nine and tventie ta-  
 lents, and seuen hundred thirtie sicles, according to  
 the measure of the Sanctuarie. There vvere moreo- v. 26.  
 uer an hundred talents of siluer, vvhich made the  
 hundred feete of the pillers (that bore vp the Ta-  
 bernacle.) And a thousand seuen hundred, seuentie v. 28.  
 five talents made the heades of the pillers. A sicle of  
 siluer being in value, about fifetene pence sterling,  
 and so sixtene sicles making a pound, & an hundred  
 sicles making a talent, the vvhole summe of siluer  
 bestowed only in making the feete, and the heades  
 of the pillers, amounted aboue eleuen thousand seuen  
 hundred pounds sterling. The gold was much more  
 in value. The whole charges therfore in gold, siluer,  
 brasse, and other things in making the Tabernacle,  
 vvere exceding great. Al being finished, & the Ta- Ch. 40.  
 bernacle erected [God replenished it with maiestie] v. 32.  
 This excellent Tabernacle vvas continually remo- Ch. 13. v.  
 ued vvith the vvhole campe, as God directed by a 21. 22.  
 cloude in the day, and by a pillar of fire in the night, Ios. 18.  
 so long as the Israelites vvere in the desert. After v. 1.  
 vvhich peregrination, it vvas placed sometime in 1. Reg. 7.  
 Silo, then in Masphath, and other places, and finally v. 5.  
 in Ierusalem.

A sicle being  
 fifetene pence,  
 so a talent 6.  
 poudes five  
 shillings, the  
 whole summe  
 was very  
 great.

5. Yet vvould King Dauid, of his zelous deuotion 2. Reg. 7.  
 haue built a more excellent Temple [vvhich God v. 2. 12. 13.  
 vvould



- would not haue him, but his sonne Salomon ( for  
 3. Reg. 8. mysterie sake) to performe ] Which Temple [ God  
 7. 10. also replenished with glorie, and sanctitie, aboue al  
 places in the earth. ] The same being destroyed by  
 1. Esd. 3. the Babylonians, God so permitting, for the peoples  
 7. 8. Ch. sinnes, it was [ reedified after the captiuitie by Zoro-  
 5. 7. I. babel, Esdras, and others. ] Againe being prophaned  
 and in part destroyed by Antiochus, [ It was purged,  
 & repared by Iudas Machabeus, with new Altars ]  
 1. Mach. 4. and other apurtenances, and [ a yearlie feast institu-  
 7. 36. 43. ted of the new dedication therof. ] It was also enlarg-  
 ed, and much adorned by Herod Ascalonita, to  
 7. 56. gratifie the Iewes. There were also manie Syna-  
 2. Mach. gogues, or litle temples in cities, and townes, built  
 10. 7. 3. and dedicated to God, for his seruice: the one prin-  
 cipal Temple in Ierusalem, being a liuelie figure of  
 the head mother Church, and the Synagogues figu-  
 res of other Churches, Temples, and Chapels.  
 6. More particularly concerning Altars, which  
 Protestants denie, as they doe al proper Sacrifice, &  
 Priesthod, in the Church of Christ: not only the  
 necessaerie vse, but also the consecration therof, is  
 Gen. 8. proued, by the figures in the old Testament. To  
 Ch. 12. which the Protestants Communion tables are no-  
 7. 28. thing answerable. For in the Law of nature [ Noe,  
 35. 7. 7. Abraham, and other Patriarches, built Altars for  
 Sacrifice. Iacob erected a stone for a title, powring  
 Ibidem. oyle vpon it, ] which afterwards he perfected by  
 7. 1. 14. Gods special commandment [ anointing it with  
 Nu. 7. 7. 1. oyle. ] Likewise in the written Law, Aaron and his  
 3. Reg. 7. sonnes offered Sacrifices, vpon consecrated Altars,  
 7. 48. King Salomon at the dedication of the Temple made  
 an Altar of gold, tenne candlestickes for lampes, &  
 snuffers, al of pure gold. Yet was the Altar more  
 excellent for the sanctification, then for the mettall,  
 wherof it was made. For as our Sauour teacheth  
 Mat. 23. [ not the giftes vpon the Altar, but the Altar doth

Salomons  
Temple, and  
diuers Sina-  
gogues, were  
more exam-  
plar figures  
of Christian  
Churches.

Consecration  
of Altars  
more particu-  
larly proued  
by the holie  
Scriptures.

Erection and  
consecration  
of Altars  
was expressly  
commanded  
in the Law  
of Moyses.



God severely  
punisheth  
sacrilegious  
robrie.

sanctifie the giftes, and al thinges that pertaine vnto v. 18 19.  
it] and that by vertue of the Sacrifice offered theron. 20.  
The example of King Baltasars destruction, may Dan. 5. v.  
teach al prophane contemners of holie thinges, 2. 3. ad.  
what horrible punishment hangeth ouer them, for v. 30.  
the abuse of Altars, and other thinges dedicated to  
God, and his Diuine Seruice.

Inunction of  
kings though  
not prescribed  
by the Law,  
yet religiously  
instituted, and  
observed in  
the old Testa-  
ment.

7. Inunction of Kings is an other holie Rite, boro-  
wed from the old Testament, not instituted by the  
Law, deliuered to Moyses: but brought in after-  
wards. The Prophete Samuel, by Gods special or- I. Reg. 10.  
dinance annointed Saul, King of Israel. And after v. 1. Ch.  
him Dauid. Likewise [Sadoch the Priest, and Na- 16. v. 13.  
than the Prophete, annointed Salomon king] to suc- 3 Reg. 1.  
cede his father. And when the kingdom was diui- v. 34.  
ded into two kingdoms, not only the successors of  
Dauid, and of Salomon, in the kingdom of Iuda, but 3. Reg. 19.  
also the other Kings of Israel were annointed, as v. 15. 16.  
appeareth [in Iehu] yea some other kings also, as 4. Reg. 9.  
[Hazeal king of Syria] Of these therfore it semeth, v. 3.  
that some Christian kingdoms, namely England,  
& France, borrow the sacred Ceremonie of annoin-  
ting their Kings, with Holie oyle, at their Corona-  
tion. And English Protestants kepe euen to this day,  
the external resemblance therof. As they doe of  
diuers other Sacramentals: for which there is no  
expresse special warrant, in the new Testament.  
But only general power geuen to the Church; and  
particular Customes, and Tradition.

Protestants  
defend exter-  
nal Ceremo-  
nies against  
Puritanes, by  
Christs gene-  
ral commissi-  
on.

8. To which maner of defense, they are forced to  
repaire, when Puritanes impugne their Iniunctions  
of Ecclesiastical Rites, and practise. And Puritanes  
also in their formes of Baptisme, Communion, Ma-  
riages, Preachinges, Publique exercises, and other  
actions in their conuenticles: and al Sectaries plead  
general auctoritie geuen by Christ, to institute diuers  
particular formes, which are not expressed in the  
holie

holie Scriptures: presuming, and euerie sorte supposing that themselves are the true Church. So that al conclude and agree in this: that the true Church hath the true faith, and Religion, the true vse of Sacraments, and Sacramentals. But which is the true Church? remaineth stil amongst them, an endless circular question. Which to Catholiques is clearly knowne by the Markes therof, declared by expresse holie Scriptures.

Puritanes also & al Sectaries plead general auctoritie given by Christ to his Church, for diuers rites not expressed in holie Scripture.

.9 Of other Sacramentals therfore, we shal not neede to speake in particular. As the Benediction of Agnus Dei, Holie bread, Beades, Crosses, Medals, Candles, Albes, Palmes, First frutes, Belles, New houses, New shippes, and the like. Al which creatures being good, as S. Paul teacheth, & no creature is to be reiected, but to be vsed with thanks geuing: are made more profitable by benedictions, & [sanctified by the word of God, and prayer] For so the Church blesseth al such thinges, by expresse inuocation of God, alwayes vsing this Preface: *Adiutorium nostrum in nomine Domini.* Our helpe is in the name of our Lord. And so besecmeth God to blesse, consecrate, and sanctifie his creatures, by the vertue of his Passion & Death, suffered on the Holie Crosse: that the same may be free from the power of the enimie, beneficial to men, and (which is the cheefe end, wherunto al actions ought to be directed) to the more glorie of God: and to edification. As S. Paul instructeth. Euer concluding *Per Christum Dominum Nostrum*, By Christ our Lord. Amen, Adding also, as we adde here, and so end this second part: *Benedicamus Domino. Deo gratias.*

By which confessed general auctoritie al Sacramentals are clearly iustified in the Catholique Church.

Al being done in the name, & through the merites of our Lord Iesus Christ.

*The end of the Second Part.*

*You may please, courteous Reader, to correct the  
fautes, with your penne, by making it thus.*

Page 10. line 1. and 2. b requireth

Page 31. line 11. bought

line 16. monument

Page 32. line 31. publiquely

Page 38. line 12. was sanctified

Page 48. line 29. al worshiþe

Page 83. line 1. exceedingly

Page 86. line 3. which I wil not

Page 101. line 35. part

Page 106. line 4. but wanteth

Page 109. betwixt the 23. & 24. line:

was a figure of Christs death. In that it was eaten, it

Page 112. Marg. line 31. Sap. 16. v. 20. 21.

Page 119. line 7. natural reason

Page 127. line 35. crament (which &c.)

Page 142. line 21. 6.

Page 161. line 1. whose sinnes

Page 184. line 11. persons

Page 215. Marg. remitted &c. Al which

Page 256. line 1. miraculously

Page 268. line 17. either

*Other lesse fautes are easily amended.*

**F I N I S**

A N  
A N K E R  
O F C H R I S T I A N  
D O C T R I N E.

VVHEREIN, THE MOST PRINCIPAL POINTES  
of Catholique Religion, are proued:

*By the onlie vvritten vvord of God.*

Not reiecting Diuine, nor Apostolical Traditions; authentical  
Councels; Popes Decrees; Ancient Fathers; nor other ordina-  
rie proofes: but abstracting from them in this Encounter:

For better satisfaction of those, who wil admitte no other  
trial of true Religion, but Scriptures only.

A V C T O R E T. VV. S. T. D. P. A.



*Search the Scriptures. Ioan. 5. vers. 39.*

*Did the vvord of God procede from you?*

*Or came it vnto you only? 1. Cor. 14. v. 36.*

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By LAVRENCE KELLAM, at the signe of the holie Lambe.  
M. DC. XXII.

PERMISSV SUPERIORVM.